RELIGION IN LIFE ADJUSTMENTS

SAMUEL NOWELL STEVENS

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TO MY WIFE

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INTRODUCTION

Any book which purports to deal with the relations of psychology and religion is bound to arouse either enthusiasm or antagonism. Indifference is impossible. This condition exists because religion has not always been treated kindly by the psychologists. Many religious forms, beliefs, and practices have been critically reviewed, much to the dismay of many folk who feel that analysis of any kind is injurious to them. The writer does not share this conviction. Rather, he feels that the more critical and honest our analysis of religion in all its manifestations is, the more potent it will become as a factor in influencing conduct and determining the pattern of men's lives. Only the most rigid and conventional dogmatist will deny that the religious experience as such is as susceptible to analysis and control as any other form of experience.

We must admit, however, that there is a distinct difference between analysis and criticism which are unsympathetic and unbalanced, and that form of investigation which has as its aim the discovery of what is significant and enduring in religion in order that these things may be more effectively utilized in the shaping of conduct and character.

The fact that many psychologists have interested themselves in the destructive and negative aspects of criticism seems to justify an attempt to point out the positive and creative possibilities of religion when viewed from the psychological standpoint. Such is the purpose of this book. In emphasizing the positive values inherent in religion the writer is not unmindful of its potential weaknesses, but feels that enough has been said concerning them.

The conclusions reached in the following chapters are the result of the attempts which the author has essayed to make religion a dynamic and creative factor in his own life as well as in the lives of other men and women who, seeking satisfaction and happiness, have found in religion as interpreted here a way which leads to them.

As life is never a completed adventure, so religion can never be confined to any single form or fixed expression. It is as broad as human needs, as enduring as human hopes, and as unique as individual experience.

Samuel Nowell Stevens.

CHAPTER I

THE PERENNIAL CRISIS IN RELIGION

Crisis in institutionalized religion. A condition of crisis and conflict is natural to religion both in its institutionalized forms and in individual experience. The fact of conflict and crisis in religion cannot be denied. Their significance depends entirely upon the point of view from which they are interpreted.

Mr. H. M. Kallen opens the first chapter of his book, *Why Religion?* with these words: "Once more the defenders of the faith stand at Armageddon battling for the Lord. The affairs of the churches, churchmen declare, are at a crisis. Religion stands at the parting of the ways. There is a way of life and a way of death, and the battle is joined over which is which. 'The way of life,' Modernists cry, 'is the new way of science and social service; religion taking any other way must die.' 'The way of life,' Fundamentalists shout, 'is the old way of creeds and personal conversion; religion taking any other way gives up the ghost.' "[1]

When seen in the narrow perspective, of a short period of time, isolated from the past, crisis and conflict seem to indicate disintegration and decay. Looked at from the distant perspective of man's long and passionate pilgrimage toward self-mastery and social supremacy, they merely express the efforts of a vital and enduring phenomenon to adjust itself to new conditions. These tendencies are a sign of enduring vitality and perennial power, not of decay and death.

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[1] Boni & Liveright, publishers, New York, 1927. Reprinted by permission.

Thoughtful men have sought to diagnose the present condition in religion. The obvious findings are well known. It is generally agreed that the failure of institutionalized expressions of religion to keep pace with the advance in scientific knowledge is a basic cause for conflict. Interpretation of new data has not followed quickly enough upon the heels of the facts themselves. This is due to the inertia of institutionalism and to the active tendency of social organizations to resist changes which might threaten that stability upon which their power depends.

The cry that the church is doomed is not new, nor is the shout that materialistic science has at last supplanted religion. History is full of similar cries—and oftentimes the institutionalized forces have seemed to lose their power. But religion has always come back, and throughout the years man's individual religious experience has found social expression in some institutionalized form.

One important distinction between the past and the present is that in our time the fact of progress and change has come to be recognized as applying equally to the biological and social history of man and the institutions which he has created. The fact of crisis is accepted as essential to life, the fact of instability and change as a part of the normal scheme of things. Our conflicts are arising from our definitions of the ends toward which men and their institutions must move and the methods which shall best be used in their realization.

These ends are not easily defined in the light of modern knowledge, and ancient prejudices are not easily overcome. Dean Inge once remarked, "Science has been the slowly advancing Nemesis that has overtaken a barbarized and pagan Christianity. She has come with a winnowing fan in her hand, and she will not stop until she has thoroughly purged her floor."

From science in its truest sense, institutionalized religion has much to gain and nothing to fear. With the tools which science can place in its hands, religion may more effectively exercise its social functions.

Science looks to religion as the source of the values to be placed upon scientific facts in the making of life. Harry Emerson Fosdick pointed this out when he wrote: "As we try to discern wherein man's need for religion lies with reference to the scientific control of life, let us start with the proposition that when we have all the facts that science can discover, we still need a spiritual interpretation of the facts. All our experiences are made up of two elements: first, the outward circumstances, and, second, the inward interpretation. On the one side is our environment, the world we live in, the things that befall us, the kaleidoscopic changes of fortune in the scenery in which our lives are set. On the other side are the interpretations that we give to this outward circumstance."[2] Science gives us the facts. Religion gives us the values by means of which they can be related to the social and the individual setting.

So the church as the institutionalized expression of religion gives value and meaning to the facts of science; thereby becoming an agency of social control.

The fact that there is a discrepancy between scientific development and the progress of the church as an interpretative agent is no real basis for either doubt or dismay. The condition will always exist. Historically, the church may have insisted that man had one supreme function; namely, to glorify God and enjoy him forever. Conflicts and tensions and readjustments must naturally be resolved before it can with equal social power say that "the chief end of man is to develop for himself and his fellows a complete and satisfying life." But this emphasis is being felt in the social creed of the churches and in the prophetic voices of its clergy.

Historically, the church has taken the position that man was of little or no importance in his own right, having value and meaning only because of the sacrificial and propitiatory death of the Son of God. Naturally, conflicts and difficulties have arisen as the changing church has taken a different view of man. But these very conflicts and difficulties are being resolved into a new and more dynamic interpretation of man and his place in the world.

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[2] Fosdick, Harry Emerson. *Christianity and Progress*, p. 54. Fleming H. Revell Company, New York, 1922. Reprinted by permission.

The fact that the church has become the preserver and guardian of those truths and customs which men in their highest moments or greatest needs have looked upon as good, offsets any criticism which might be brought against it. Marriage and the Home, Education and the Child, Security and the State have been fostered and nurtured by the church.

Religion in its institutionalized forms will remain and crises will continue to appear. These will naturally effect changes in the church. It will grow and expand, becoming an even greater social power as it yields many of its functions to institutions better able to perform the tasks which new conditions force upon them.

But beyond its limitations as an institution the church will always be most real and most vital when it is looked upon as a fellowship of men and women, and little children who will turn to other fellow mortals who, like themselves, are struggling and striving for security and companionship and understanding.

Such a social fellowship will naturally take objective form, so that the social institution of the church will endure. Furthermore, the individual's quest for certainty as to the ultimate nature and meaning of the world in which he finds himself, and the life he lives, will be aided by the findings of other men who have gone ahead on this same pilgrimage. Particular convictions may not always be accepted by all, but men will relate themselves to those groups whose answers to these questions most nearly coincide with their own.

Crisis in religion as an individual experience. "There is no justification for a man's being religious unless he is ignorant or stupid or a coward." The speaker was proclaiming a new gospel. His audience seemed bewildered and perplexed. The writer found great difficulty in classifying himself, for he felt the need for religion. But later he read these words: "Religion is indispensable. To build human life upon another basis is to erect civilization upon sand."[3]

Perhaps our day is not widely different from earlier days. There has doubtless been conflict and difference of opinion regarding the need for and the validity of a religious experience. Even so, it does little to meet the crisis in our own day. The question of the reality of religion faces every thoughtful person and precipitates an emotional and intellectual crisis. Can a person be religious without being ignorant or stupid or cowardly? Is it possible that religion is indispensable in the living of a rich and abundant life? These questions can be answered most effectively when we understand the fundamental assumptions underlying the answers which might be made.

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[3] Fosdick, Harry Emerson, *Christianity and Progress*, p. 85. Fleming H. Revell Company, New York, 1922. Reprinted by permission.

The idea that religion and ignorance are intimately related rests on the fact that, in the development of his knowledge of cause-effect relationships, man has progressively advanced from ultimate causation to more and more immediate causation. For instance, phenomena which were formerly attributed directly to the Deity as primary cause are now explained as due to the activity of forces more immediately related to them. Control of effects through the understanding and manipulation of immediate causes is one of the contributions of scientific knowledge. A plague of disease affects a community. In olden times it was said, "God did it." Now men look for the germ which is the exciting cause. A few hundred years ago, in such circumstances men went to church and prayed to be relieved of the suffering. Now churches are closed, and antitoxins and inoculations deal with the epidemic.

Another and quite opposite phase of the problem is that, as our knowledge of natural cause-effect relationships has increased, the fringe of the mysterious and unknown has receded further and further, and less and less is attributed to supernatural causes.

The sense of dependence which grew out of this ignorance is being lost, and men now look upon mysterious and unusual phenomena as subject to universal natural law.

This sense of dependence comes back, however, in even stronger and more dynamic fashion when the rationality of the natural order becomes the basis on which man plans and anticipates the future. He finds himself utterly dependent upon the very reality which, as it was being revealed to him, seemed to relieve him of the sense of dependence itself. While many who are ignorant are religious, it is neither admissible nor logical to say that to be religious is to be ignorant.

In a later chapter the cowardice criticism will be answered at some length. A word now will suffice. The contention has been raised that people are religious and believe in life after death because they are unable to secure earthly satisfaction, retreating to the refuge of some religious experience because they are unwilling to face the situation valiantly. The basis for this contention rests largely upon the fact that man's heaven has most often been pictured in terms of delights which his earthly existence failed to produce—a heaven of eternal rest and peace, in place of the killing struggle for daily bread, a heaven free from tears and pain in place of an environment whose joys are three fourths pain. The dreamed-of and longed-for heaven of an earlier day seems to have lost its power to charm.

Our knowledge of the nature of the universe precludes belief in a geographical heaven, but that is only of minor importance. The more important consideration is that, for a great many people, life in the twentieth century has so many compensations and possibilities that man's desire for some heaven after death has been lost sight of in his efforts to create a heaven here, the conviction being that co-operative action can accomplish this end.

Observe the result. The original basis on which men have accused religion as being the property and experience of cowards—namely, the longing for an ideal community in which the inadequacies of life would be overcome—has become the ground upon which men are working toward a co-operative and beloved society here and now.

It becomes evident that the negative attacks on religion rest on intellectual and emotional grounds which are no longer the common experience or need of our day.

The answer to the question, Is religion indispensable? rests on entirely different grounds: here we must find the source of the religious experience itself. Under what conditions did man become religious? Is religion an instinct, a part of the innate equipment of man, or does the religious experience grow out of conditions existing between man and his world, which in their general character are the same to-day as in the dim and distant past, when man first cried out in his need and built an altar to his God?

CHAPTER II

THE PSYCHOLOGICAL BASIS OF RELIGION

We may discard immediately and without discussion the theory that religion has its basis in instinct. Although the universality of religion was originally used as an argument in favor of the instinct theory, modern definitions of instinct and recent investigations into the mechanisms upon which instinctive action depends make this theory tenable no longer. Instead, many authorities are finding in the capacity of man to act on levels beyond that of fixed and inherited patterns the basis for the religious experience. Religious behavior grows out of the qualitative differences between man and lower forms of life rather than from those conditions of similarity which may be observed.

Human abilities and human needs are in part identical with capacities and needs of lower creatures—for instance, need for food, air, shelter, and the like—but from the psychological point of view, at least, differences are more significant than similarities.

When we look at human nature and seek to analyze the driving forces which impel man to act in the ways that he does, we discover that in every human being there are three urges that have little to do with the maintenance of his existence on a purely physical level. Rather, they are the forces which impel him (1) toward self-expression, (2) toward social oneness with his own kind, and (3) toward unity with the world as a whole. These urges have been called the *egotic* urge, the *social* urge, and the *rational* urge. These driving forces create as they are expressed an answer to man's larger needs which we described above.

The egotic urge. Let us examine each of these urges in detail. The egotic urge is perhaps an outgrowth of the very fact that man is an individual. Morphologically he is different from every other human being. He may have the same number of bones in his body, the same type of organs within his body, yet the organization and development of these things are unique and novel; just as no two leaves on a tree are exactly alike, yet all of them resemble in general pattern each other, so a human being is like all other humans yet still an individual, the like of which was never before seen on the face of the earth.

The result is that individuality is man's birthright and a complete expression of this individuality is a basic method of satisfying man's egotic needs; and yet there is something more involved than this. A little child soon makes itself known as an individual by the particular expression of its temperament, by its interests and desires. The child who is given an adequate opportunity to express himself, to have that experience of oneness and

"I-ness," is never a colorless and ineffective individual. Abnormal variations arise when this urge toward egotic expression is repressed and the child is not given opportunity to make its place as an individual. These children grow up into more or less colorless personalities, seeking a satisfactory outlet for this need for self-experience in devious and sometimes unsocial ways.

It is this same urge that drives men to build monuments for themselves and to seek some method by means of which society may know of them as individual personalities. It is the basis for leadership and the background for achievement.

The social urge. The urge toward social expression is no less dynamic. It has been said that man cannot live alone, that he is a social animal; and it is true. The family is a social unit, and one of the characteristics of human beings is that they perpetuate and maintain the family as an institution in spite of Utopian schemes which advocate the abandonment of the family as a basis for society.

The need for the security which numbers meet is only one aspect of the value of the family as a social institution. Man's craving for a loving experience, for the feeling of possessing those who care and who are mutually willing to live and grow together, is met to a certain extent by the family.

The consciousness of one's own kind is one of the most striking experiences that one may have. People who are forced to live in isolation, apart from social contact with human beings, soon become different and socially inadequate. The hermit and the recluse are not normal human beings. They represent types in whom this urge toward social expression is missing or undeveloped.

The rational urge. Man is a rational being. He alone asks the questions, How? and Why? He alone seeks to discover the causal relationships that regulate his life and the world at large. Only man asks concerning the why of things and seeks by experiment and reflection to discover the ultimate meaning of his life and his world. The old psalmist no less than the modern scientist has asked the question, "What is man?" and, faced with the difficulties and dissatisfactions of the human struggle, primitive man and the modern one all ask the question, "Why am I here—what does it mean?" For a little child life is full of question marks.

The urge toward meaning and the need for understanding send the little one off on a program of discovery which never ends until he dies. Many parents have been embarrassed, sometimes irritated, by the ceaseless questioning of their child; but he is doing a very natural thing. He is going through a process of discovery with the advantages of his social inheritance to aid him, and yet there are still some questions which he must find for himself as he lives.

The relation of the basic urges to religion. Logically, there is no reason to suppose that these peculiarly human characteristics were lacking in our remote ancestors. It is entirely possible that their presence created the very conditions which produced the beginnings of religion.

Observe primitive man (we use the word "primitive" to mean original man)—no longer a creature of instinct, bound by the limitations of fixed patterns of adjustment; no longer just an animal whose biological needs furnish the drive for activity; no longer an organism without a social tradition, without a past consciously treasured, or a future planned for and anticipated; but a self-conscious, self-determining, and self-active being as is no other organism in creation. But man has had to pay a tremendous price for this freedom. The security of instinctive adaption has gone. The environment is something that needs to be understood. Everywhere, even in himself, there are mysteries to be explored, dangers to be overcome, and satisfactions to be gained. Picture him as he listens to the roar of the waterfall and ponders over the meaning and significance of its mighty voice. Thunder rolls across the heavens, lightning flashes, and storms wreak their havoc. What do they mean? As man tried to find answers to the demands of his intellect, he began that long unending quest for human knowledge.

Environmental necessity demanded adjustments which were beyond the limits of instinctive equipment. Events and circumstances involved values and significances which man as a questioning and a rationalizing being was forced to appreciate. Whether he wished it or not, man, being what he was, was forced to build a perceptual and later a conceptual cosmos. To say that man created God in his own image is merely another way of expressing a basic fact, namely, that in order to meet his rational needs man sought to relate himself effectively to a world which he but dimly understood by attributing to nature a vitality and sensitivity like he himself possessed. Thus the ideational background of religious concepts was laid—a definite answer on the part of man himself to his rational needs.

The instability of his adjustments continually threatened man's sense of security. Possessing no understanding of cause-effect relationships beyond the broad generalizations suggested above, it is small wonder that primitive man was essentially an hysteric. The shifting, changing, threatening world was often more than he could understand, much less adjust to. Frustrated and confused, his emotional reactions became conditioned by his environment. Fears and joys, loves and hates became related to objects and situations to which adjustment had to be made and by means of which security was gained or lost. Objects became sacred, places became holy, and certain situations and acts gradually assumed a significance beyond that attributed to ordinary conditions because of the fact that, in a fashion beyond his power to rationalize, these things seemed to play a rôle, positive or negative, in man's struggle for survival. They possessed power in themselves. They became agencies of security or destruction and therefore had to be reckoned with.

The effort to establish a functional rapport with them on the basis of which the frustration and insecurity of his life could be eliminated and a sense of adequacy and power developed became the foundation on which sacrifice and propitiatory worship answered man's social need for identity and fellowship with the spirit or spirits of his world. His kinship with them was a part of his rational picture. His social relationship through worship and sacrifice was an essential expression of the need for social continuity and unity.

In summarizing our conclusions with regard to the origin of religion, the essential fact is that religious experience was an inevitable outcome of the kind of mental organization which man possesses. An awareness that there was a significance in the world as it was experienced beyond that which was immediately perceived and a sense of frustration and insecurity which arose when environmental demands were beyond the range of adequate adjustment, resulted in the development of a world picture that naturally and logically vitalized and deified those forces behind the phenomena. At the same time man's social needs for security and identity with a power like himself, but grander in capacities and possibilities, became the medium for worship and sacrifice as a way of fellowship and propitiation. The sense of frustration and insecurity was lost as a rapport with the Powers of darkness and light was established.

Religion involves the whole being. Obviously, we must conclude that religious experience is not a matter of mere feeling on the one hand or pure thought on the other. It is an experience which involved, and still involves, the "reaction of the entire person to the problems and values and aims of life."[1] This total reaction or attitude may and normally does have its roots in feeling, since feeling is the fundamental matrix or stuff of man's psychical life. And it is quite as true that man is a being who thinks, who frames and guides himself by images and general ideas or concepts, as it is that he feels.

The significant fact to remember is, in the words of Murphy, that man's essential quest is for unity;[2] a perfect blending of all the needs, capacities, and potentialities of his being into a dynamic whole.

We have seen how the religious experience and religious acts met the essential, though primitive, needs for unity in primitive man. We realize that the imperfection of the instruments with which he worked at those early stages accounts in no small measure for the imperfections and inadequacy of his earlier attempts at unity, and for the wide diversity of his religious forms, customs, and theories. We are now in a position to raise the final question. In the light of these descriptions, what shall we say about religion for the modern man? Is it no longer the essential unifying experience? Has our societal and spiritual evolution reached the point where man no longer needs the integrative values of religion because he no longer faces questions of why and what, or no longer lives in an environment which often frustrates him as he struggles to achieve a unity of experience and life?

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[1] Leighton, J. A., *Religion and the Mind of To-day*, p. 3. D. Appleton and Company, New York, 1924. Reprinted by permission.

[2] Murphy, John, *Primitive Man*. Oxford University Press, London, 1927.

Man has not outgrown religion. Human needs remain; knowledge is not complete; new days demand new adjustments. Objective control must be matched by inner balance; detailed knowledge must be equaled by spiritual values—or else, unity of life will not be progressively achieved. Whenever human needs are thwarted and human values obscured, the disintegration which follows, whether it be individual and personal or social in character, must be balanced by a rearrangement of values, a new outlet for action, a new method for meeting human need. Only in this way can the quest for unity reach ever higher levels. "The highest forms of unification appear to be those in which the utmost variety and richness of the personal life are accompanied by the closest unity or harmony with the ultimate Reality which is moral and spiritual, and, in some sense, personal. The quest is unending; but with each successive, and ever richer, more differentiated unification, there is attendant happiness and peace."[3]

So, in our day as in the distant past, religion will have its origin in man's needs, and its power in the way in which it becomes the mechanism through which the values implicit in life are realized dynamically in the life that man has to live.

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[3] Murphy, John, *Primitive Man*, p. 332. Oxford University Press, London, 1927.

CHAPTER III

IS RELIGION MORE THAN A DEFENSE MECHANISM?

PSYCHOLOGICALLY-MINDED critics of religion have claimed that religious beliefs and experiences are simply defense mechanisms through which people compensate for individual and social inadequacy or make an escape from the reality they are not courageous enough to face. This position, like so many others, is false because it is only partly true. It is true in so far as certain selected cases are concerned, but false when the natural possibilities of religion are taken into account.

Cases illustrating defense mechanisms. Mr. C. was a devout Christian in a very traditional and narrow sense of the term. He believed that he was in the hands of God. His life was bounded on all sides by the divine will. His inability to make a living for his family, due actually to laziness, was accounted for by him on the basis that it was "chastisement of God and therefore should be endured." His testimonies were eloquent; his family were taken care of by society. Here is a case where religious experience and conviction were a convenient defense against the necessity for hard work.

Mr. and Mrs. H. were poor but devout. They had a perennial family increase—one a year for eleven years; four children died in early infancy; three died from malnutrition and unnecessary exposure; the remaining four were sickly and miserable. Mrs. H. "enjoys" poor health. Her favorite expression is, "The Lord giveth; the Lord taketh away; blessed be the name of the Lord." Mr. H. asserts that if it were not for his abounding faith in the goodness of God, he hardly knows what he and his wife would do. Here, again, religion is being used as a mechanism for evading social responsibility and for justifying a selfish and unintelligent expression of social and biological possibilities.

Miss M. was a very unattractive girl physically, but possessed more than average intelligence. She had been trained by devout though narrow parents, and lived in fear that some day she would succumb to worldly temptation. Being unwilling to make a positive and satisfactory social adjustment to her situation, she entered the sisterhood. She claimed her action was divinely ordained because God had made her miserable first in order to give her peace. This case reveals a retreat from reality with religion as an excuse and a mechanism for withdrawal.

Recently the writer has had contact with a young man who injured his back while at work. He refuses to go to the hospital for treatment because God is good, and whatever befalls will eventually work out for the glory of God.

Such cases as these on the level of ordinary human living prompt men to write that "religion is a coward's joy and a fool's sacrifice."

Other critics have seized upon the cases of emotional orgy during intense evangelistic campaigns as evidence for their contentions. They claim that men and women are satisfied with a temporary emotional trauma in which they can have a feeling of power and superiority, identifying themselves as "chosen ones," "saved by the precious blood," "sanctified," etc., instead of courageously and intelligently working out amidst the hard realities of every day a more satisfying life.

Still others have cited classical examples of mystics and saints whose emotional retreats from reality took the form of stupor or traumatic episodes which the psychiatrist has great difficulty distinguishing from definitely pathological psychoses.

Augustus Hoch, in his book, *Benign Stupors*, in urging the importance of clinical studies of insanity for the understanding of everyday life, says: "No better psychoses could be chosen for a preliminary effort than benign stupors. Every psychiatrist has seen them, although they are wrongly diagnosed, as a rule; and they play no small rôle in the world's history. Euripides represents Orestes as having a stupor which is pictured as accurately as any modern psychiatrist could describe an actual case. Saint Paul is chronicled as falling to the ground, being thereafter blind, going without food or drink for three days. While apparently unconscious he had a religious vision. Saint Catherine of Siena had several unquestionable stupors which are fairly well described. In fact, the mystics in general seem to have had communion with God and the saints most often when they seemed unconscious to bystanders."[1]

Religion may become a defense mechanism by means of which men compensate for their own inadequacy. Many people have used their belief in some future life where injustice would be overcome as a basis for doing nothing to better conditions in which injustice here continued to occur.

Furthermore, a belief that everything which happened was a part of the divine plan, the Lord's will, has often made for suffering and continued injustice and pain, because men, in their dumb acceptance of the inevitable, have stifled that personal initiative which, if exercised, might have overcome the difficulties which caused the suffering. Too often men have been satisfied simply to endure hardness rather than overcome it. Many times have people refused to make use of knowledge which was available in order to control their life situations because of their religious ideas about the inexplicable, yet universal, will of God, visiting itself upon men.

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[1] Flowers, H. J., *Psychology of Religion*, p. 26. Oxford University Press, London, 1927.

When life has been hard and earthly satisfactions few, when anxiety and fear have stalked their world, and when suffering has been their major lot, men have found satisfaction in their dreamed-of heaven where there are eternal satisfactions, where suffering and death never come, where all is felicity and light.

Is religion as a defense mechanism to be condemned? But, granting all this, shall we say that even a defense reaction is without value? Not at all. Bagby says, "Defense reactions are tension-reducing devices of thinking and conduct, driven by fear."[2] They may take many forms, such as expressions, rationalization, phantasy formation, and hysterical symptoms.

This author also says that defense reactions are usually disabling, though not necessarily so. In other words, religion may be misused, and, as a result, the defense reactions do not aid, but hinder, effective living. But this is not necessarily so. Religion may be used in such a way that it will afford a tension-reducing mechanism which will reorient the individual as it relieves him of the emotional tension which he has undergone.

If religion is taken on and experienced as a safety-first proposition, it may be dangerous. If it is used as a basis for rationalization, it will further inadequacy; but, if it is a basis for emotional and intellectual readjustment from which the individual anticipates crises which have to be met and difficulties which must be overcome, then it will have a creative rather than a disruptive value on the personality itself.

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[2] Bagby, English, *Psychology of Personality*, p. 99.

It appears, then, that religious experiences and religious activity may be helpful or harmful; it depends upon the way in which they are used.

Admitting that the cases we have mentioned do represent an aspect of religious experience, they are neither representative of the effect of religion on the lives of a majority of people, nor are they in themselves as open to unrestricted criticism as one might suppose.

A host of historic examples as well as myriads from the common rounds of daily life give eloquent testimony that religious experience, even in its most extreme emotional form, is capable of producing a new integration of personality and of giving a new and more creative direction to life.

After observing the passionate striving of Saint Paul throughout his ministry subsequent to his conversion, no one can deny that his violent emotional experience on the road to Damascus gave his life a new bent and a new direction. Saint Augustine may have been a libertine, but the assumption of new loyalties on the basis of a definite emotional retreat from the sordidness of his environment laid the bases for a new life. Jesus of Nazareth retreating into the wilderness to pray comes back to his situation with a new sense of mastery and renewed determination to face reality. He set his face steadfastly toward Jerusalem.

And among the thousands of men and women who each day live their lives in surroundings that are unencouraging, and in environments that are hard and forbidding, there will be found those who have gained courage to endure, power to be strong, and a spirit of assurance from the religious faith and experience. They seem to say:

> "Not in dumb resignation
> We lift our hands on high,
> Not like the nerveless fatalist,
> Content to do and die—
> Our faith springs like the eagle's
> Who soars to meet the sun,
> And cries exulting unto Thee:
> 'O Lord, thy will be done.' "

Religion may become creative motivation. Yes, religion is more than a well-used defense reaction; it is, and always has been, a source of motivation greater in scope and more enduring in value than any other type of ideational and emotional experience. From the subjective side, the creative power of religious enthusiasm has found expression in the finest art, music, and literature—and life, as well—that the world has ever seen. Horace Bushnell recognizes this motivating power when he talks about the "*expulsive power of a new affection.*" From the point of view of the objective content of religion we may say

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that its historic expressions have always represented the ideal insight which men have had in what they considered as the ultimate values worth striving for and the perfect conditions in which the human struggle should be waged. Regardless of the cultural and racial differentiations found in the formal expression of belief or act, one always has the feeling that man's religious hopes and aspirations are colored by his inward longing for ideal grace as he conceives it and an outward striving toward those far-away, yet supremely worth-while experiences which always represent the discrepancy between man as he is and as he aspires to be.

Nothing short of this is sufficient to account for the passionate and sometimes sacrificial living on the part of those burning spirits whose names have become synonymous with the ideal way of life which they espoused—Gathama, Buddha, Mohammed, and Jesus; Amos, Isaiah, Saint Paul, and Saint John, as well as that long and glorious list of immortals who, in their day, lighted torches of fiery truth and extended the range of human aspirations by illuminating new mental horizons and revealing new insights into those things which, to them at least, seemed enduringly beautiful and true and good.

Each religion in its dreamed-of and fanciful world has given expression to men's high desires and has sought to fulfill, through its rituals and worship, their deepest longings for perfection. The striking characteristic of each religion is that it is essentially active and potential. It imposes imperative demands for achievement upon its adherents; its rewards are secured only after struggle and effort; its satisfactions are gained not by retreat, but by attack. In the light of many modern criticisms one would expect to discover that religion would involve passivity, indirect processes of rationalization, flight from reality; but nowhere do we find this to be the case.

If our original assumptions are correct, then religions have been vital as they have mirrored man's aspirations and furnished a basis on which he could happily live and grow in the world. Each is truly a way of life, not of death—of victory, not defeat—of purposeful striving, not aimless wandering. The weakness of human will, the blindness of human selfishness, the narrowing and binding effect of human ugliness and greed have not always yielded place to the strength and courage of spirit, the generosity of soul, the unselfish and abandoned pursuit of beauty and goodness. So it is always a simple matter to evaluate man and his religious strivings in terms of the least that he is, and the most inadequate expressions they become under such circumstances; but the discrepancy between achievement and aspiration, experience and reality, appreciation and truth is just the difference between actuality and potentiality in religion and men.

Among the ancient Greeks religion at its best was an effort to establish something that was eternally and satisfyingly beautiful and rational, which would endure even though the body might grow feeble and the mind grow dim. This was no mere attempt to compensate for inadequacies which were inevitable; rather they sought some ideal value which would endure when tangible and concrete experiences had been lost. So the Greek ideal became something toward which men might strive rather than a shelter behind which they might hide.

The longing for nothingness and the hunger for peace which men have had when painfully aware of the illusory character of earthly things furnished the basis on which the religion of Buddha developed. The Buddhist doctrine of universal suffering and universal pity is not an easy answer to these needs. Rather, a stern self-discipline is involved, and the way of life is truly one of self-denial necessitating a high degree of moral courage.

When Nietzsche criticized Christianity as a weak and, therefore, dangerous religion, his accusations were possible because of an essential conflict between the ideals of Jesus and his own. These two men were as far apart as the poles as to what was worth while. That which Nietzsche interpreted as weakness in Christianity was its point of greatest strength; namely, that the Christian religion placed the supreme value on *life* and its possibilities and its eternal significance.

Hardly any weakness or suffering, scarcely an aspiration or an ideal which man may experience or strive for fails to find an answer in the religion of Jesus. As a way of life it substitutes moral imperatives for physical force, thereby giving courage to act intelligently a supreme place. In place of subterfuge and rationalization it necessitates that men face reality, demanding that judgments and moral decisions be made first in terms that are social rather than individual. It insists on duty as the first and sternest voice of God rather than moral or ethical expediency. It promises only that weakness and tribulation may be overcome because One like other men has succeeded. It makes men at home in their world as children of a common Father, even as it places the social responsibility of mutual helpfulness at the core of each man's life.

In the face of much that is unworthy, artificial, and unsatisfactory, Christianity challenges men to strive for those things which are real and, with persuasive certainty, promises that life's battles will be victoriously won as men achieve the mind and attitude and spirit of Jesus.

It is obvious that religion now, as always, is a quest for satisfying values. As Dr. A. Eustace Haydon puts it, "Religion may best be defined on the background of man's pilgrimage through the ages as the shared quest of the good life." Our own times seem to be a period in which great changes are occurring in our definition of what constitutes the particular elements of a "good life." The rise of science has changed our outlook on the world and ourselves. Old cosmologies and theologies have been undermined, and social sciences are giving us a richer and fuller conception of ourselves as human beings. Yet the essential ideal remains the same. It is the complete fulfillment of every human personality and the realization of the best that men may imagine for themselves and their fellows.

In a very stimulating paper Haydon says:

"The modern ideal of the good life must be social and inclusive in a completely this-worldly sense. Only in society is a worthful human life possible, but the happiness or sorrow of living belong to the peculiar sanctity of the individual. Religion will test society by its adequacy in mediating to every individual the opportunity to embody in life experience the values of the social ideal. The embodiment in effective, harmonized personalities of the spiritual values dreamed of through the long ages in the religions of the world implies at least four things:

"1. The sense of secure at-homeness in the world, which means not only freedom from the fear and anxiety of economic want, but an emotional orientation to the cosmic process of which man is an integral part.

"2. Enfoldment in happy social relations yielding the joys of comradeship, consolation, loyalty, and mutual aid. For the human multitudes this is perhaps the most precious value attainable and for the most highly placed intellectual the most certain guarantee of the joy of life.

"3. Training and opportunity for creative expression in a worthful task. In a world where labor is the common lot even drudgery may be dignified by a consciousness of contributing to the richness and beauty of the shared life. Consciously bearing responsibility for purposive direction of the social process to nobler levels, creating new values, successfully laying the control of human power over larger areas of nature, molding material to the service of life by making machines to lift the load of labor from the shoulders of man, guiding civilization into higher forms of cultural beauty—in doing this man experiences the buoyancy and thrill of healthy joy in living.

"4. Finally, attainment of knowledge and understanding that will open the treasury of the heritage of human culture for personal enrichment and yield a sympathetic feeling of at-oneness with all peoples of all races and all ages."[3]

Religion inherently a source of power. Clearly, religion as it has been interpreted in the foregoing chapter is far from the weak and dangerous thing that psychologists have criticized. Rather, it is a source of power, a basis for the development of many a wholesome and challenging enthusiasm, as well as a perspective from which man may view his world and live courageously in it.

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[3] Haydon, A. Eustace, *Spiritual (Religious) Values and Mental Hygiene*, p. 7. From an advance printing for the First International Congress on Mental Hygiene. Copyright, 1930, by The American Foundation for Mental Hygiene, Inc.

Instead of being a support for weak wills and jaded lives, it becomes a bulwark of strength for those who must carry on the struggle of life in the heat of every day, and it becomes a panorama of ideal values which are worth striving for, and gives to individuals the courage to be loyal to the highest good that they know, to sacrifice unselfishly for the beauty that they seek, and to wage an unceasing battle for the truth that sets men free.

This concept of religion has been the basis for social progress, the motivating force in all human effort, the background on which the idealisms of human aspirations have found an added glory as they have become progressively realized through human effort. Religion as we have expressed it is no pale intellectual acceptance of certain theological facts. It is a vigorous affirmation that only truth forged in the furnaces of human experiences gives freedom. It is no disintegrated or frenzied emotion that spends itself in an hour of mystic experience. Rather, it is like the driving power of a flowing stream, activating the whole of life and carrying human beings upon its bosom to the goal of their highest desires.

This kind of religion is no fantastic ritual or colorful set of forms. Rather, it is the dynamic living of a life in which

> "The daily round and the common task
> Furnishes all men ought to ask,
> Room to deny themselves, a road
> To lead them daily nearer their God."

CHAPTER IV

RELIGION AS A VALUING ATTITUDE

Thompson, the poet, wrote of the world's treatment of man:

> "It grinds him slow years of bitter breath
> Then grinds him back into eternal death."

While Browning asks one to

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made:
> Our times are in His hand
> Who saith, 'A whole I planned;
> Youth shows but half; trust God: see all, nor
> be afraid!' "

Hauptmann has Michael Kramer say, "All this life is the shuddering of a fever," while Stevenson asserts:

> "The world is so full of a number of things,
> I am sure we should all be as happy as kings."

Charles Lamb came home one day to find that his sister, in a fit of insanity, had injured his father and killed his mother. He wrote to Coleridge, "Thank God I am very calm and composed and able to do the best that remains to be done." Henry Andersen, faced with the progressive insanity of his wife, and fearing that his two boys might be similarly afflicted, writes in his diary: "I can neither face the awfulness of this fact nor endure the experience. I curse God and die!" Then he shot himself.

Differences in values made by religion. Here we have two different points of view expressed with regard to the meaning and value of life. Here are pessimism and optimism, courage and cowardice, victory and defeat. The essential difference in every case is one of attitude and perspective. In striking fashion these illustrations reveal the distinction, both intellectual and emotional, that differentiates the religious and the nonreligious experience. On the one hand we have a perspective from which life is seen in its largest relationships, and immediate conditions are faced in the light of these greater values, while from the other, individuals see their immediate situations as the whole of experience, and their values are correspondingly small.

The religious experience at its best produces a valuing attitude which involves a rational and emotional integration that encompasses an entire life pattern rather than some single part which is taken for the whole.

Woodburne says: "The significant characteristic of the religious attitude is that it is evaluational. It is essentially an attitude of appreciation and approval."[1] Likewise Dr. Irving King insists, "The religious attitude is one in which appreciative and valuational elements predominate, particularly such as are determined by social intercourse and by a social atmosphere generally. If religion is the distinctive product of such conditions, it is not strange that conceptions of worth, the valuational attitudes thus socially determined, should be associated in some way with persons. In other words, sound values could scarcely be perpetuated except in some sort of social terms."[2]

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[1] Woodburne, A. S., *The Religious Attitude*, p. 327. The Macmillan Company, New York, 1927. Reprinted by permission.

Every religion is characterized by a set of assumptions regarding man and his world, its purpose and power, which becomes, as it is accepted by an individual, the rational pattern of values implicit in or to be derived from life. The application of these principles to the living of life results in their acceptance, emotionally as well as rationally, or the assumptions are discarded. The important fact to be remembered is that the mere rational approbation will not constitute an imperative. There must be the subsidiary influences of emotional reactions of satisfaction and pleasure to turn rational approbation and acceptance into a dynamic belief, on the basis of which men have the will to be courageous and the courage to be loyal to those values and ends in which they believe.

Valuing attitudes produced by different religions. The intellectual or rational background for the valuing attitude as it is found in different religions can be most effectively shown by contrasting their fundamental positions with regard to life.

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[2] King, Irving, *The Development of Religion*, p. 215.

The Christian religion interpreted in terms of the life and teachings of its Founder reveals a definite philosophy of life which is in striking contrast to the philosophy involved in Buddhism or any other religion.

This philosophical expression when accepted by an individual results in the development of certain attitudes on his part.

The Buddhist may have the attitude that the only way to gain satisfaction in life is by denying the reality of life itself, and to see human experience in the world of men as a futile disillusionment.

Mohammedanism, on the other hand, creates quite different attitudes in the lives of its adherents. Life for the Mohammedan possesses its greatest satisfaction in the fulfillment of abiding satisfactions which it promises to the faithful. The attitude of the typical Moslem is a fatalistic attitude. What is written is written. The result is that this type of believer bows his head before suffering as well as pleasure. He has an attitude of calm acceptance of whatever comes to him.

The Hindu believes that his life is merely a phase of a perpetual immortality. He seeks to live it as satisfactorily as possible, believing that upon the success of his present existence depends the nature of his life in some reincarnation. This also is a valuing attitude. Life has value and meaning in terms of what it portends for some future existence and the ultimate goal of Nirvana is to be reached only as the human being makes the most of each cycle of life experience.

Christianity holds as its basic philosophy that the ultimate values in life are personal; that the highest good can be attained by deliberate and conscientious effort within the life of the individual. The teachings of Jesus are eloquent in this belief. The Founder of Christianity revealed that religion as he saw it involved a definite set of values toward which men should strive and a quality of life definitely emotional in character which men might live. Perhaps no other religion has furnished quite so much of an imperative for the conduct of men in a positive way as the Christian religion.

Buddhism, emphasizing the futility of life, developed, as we have said, the attitude that the supreme value to be gained by living was the attainment of nothingness. Hinduism, with its doctrine of reincarnation and its philosophy of eternal evolution, developed the attitude that life had its value largely in terms of the way in which that life influenced the kind of experience which the person would enjoy in succeeding reincarnation, holding that the ultimate value to be striven for was nothingness.

The valuing attitude of Jesus. How different the attitude of the Founder of Christianity! To him the supreme value of life was to be found in the living of it;

in facing the reality of every day, calm in the assurance that all things work together for good. Furthermore, life was an end in itself, the living of which was the greatest obligation, and at the same time the greatest glory, of human beings.

The attitude as expressed by Jesus involved a perspective which was attained only as men became capable of seeing their world as a whole, of gaining an objective attitude toward the problems and the possibilities of daily living.

In practically every parable and in every recorded speech which he made, Jesus insisted on three things: first, on the fundamental capacity of the individual to realize for himself the highest ideals that he could imagine; secondly, that the richness and the rewards of life were not to be found in some "far-off divine event," but in the full and complete living of the daily round and the common task; third, that men could achieve a happy and a satisfying life only to the degree in which they found it in the life that they were living.

A few illustrations will perhaps make this point clear. One of the most familiar phrases to anyone familiar with the sayings of Jesus is "The kingdom is within you." In other words, Jesus had the attitude that life was qualitative rather than quantitative, that it did not consist in the number of years you live, or in the number of things you possess, or in the amount of power you acquire, but in the quality of life which became evident in every day's living and in the perspective you maintain with regard to the relative importance of the elements which went into the making of your life history.

Again we find him saying to people, "According to your faith, be it unto you." In other words, Jesus was saying, "It's up to you." Here is clear evidence of the conviction that within each individual there rested the potential power to live a masterful and an effective life. Outside help or supernatural powers were not necessarily involved in the successful achievement of a complete and a full life. Another favorite saying was, "If ye have the faith, you may become whole"—healed of disease, capable of removing mountains, of mastering temptation, and of overcoming life itself. Perhaps the most courageous statement that was ever made by a human being was made by Jesus, in his last talk to his friends, when he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He did not say, "In this world there is no evil, no pain or suffering, no struggle, and, therefore, no satisfaction," but he did say that by maintaining the perspective that he maintained and by making real in daily behavior the values which he held dear, the world would be overcome, and life would be a triumphant and a successful enterprise.

The third keynote in the teachings of Jesus was that the immediate circumstances, the eternal now, constituted the time and the place for the human effort. To-day is the day of salvation. Here in the particular environment, in the midst of the immediately pressing circumstances of to-day, was the place and the time to achieve that quality of living that was truly godlike. For instance, he saw a woman cleaning her house, and because she did it with an apparent satisfaction in her task and a song on her lips, he said that there was the kingdom of God. He took men from every walk of life and showed them how they should find their ultimate salvation, and therefore their greatest happiness, in the life they lived. There was Simon Peter, whose hands smelled of fish; and his mother-in-law, old and unpleasant, who wasn't quite fit to be presented in good company; and Matthew, who was a disreputable tax collector; and blind Bartimæus; as well as Mary Magdalene, who had loved not wisely but too well. All of these folk were saved from the life that they lived by the redeeming influence of a new perspective on life itself. This is the genius and the power of the teachings of Jesus.

Religion more than intellectual evaluation. By means of these illustrations we have been attempting to show how religion is a valuing attitude. It is an intellectual perspective that enables men to see their lives in terms of some set of values which they hold to be of supreme worth, and to find an expression of those values in the living of the life where and when they have it to live.

To say that religion is nothing more than this would be quite untrue, for this valuing attitude would have little value did it not also possess some emotional content which furnished the color and the glow to the attitude itself. Ideas alone are relatively powerless. They cannot change and modify and mold behavior. They have to have an immediate and effective connection with emotional experiences, satisfying in themselves.

The reason an idea functions in the life of the individual is apparent. The idea or belief produces satisfaction for some need. In other words, it gives expression to a value. The emotional context of the idea makes it a dynamic factor in determining conduct.

The basis for human motivation is very broad and sometimes very subtle. But in spite of this fact it is possible for us to isolate two factors which play very definite and dominant rôles in any kind of behavior that is directional in character. We are assuming that human life and action are purposeful. At least, the potential capacity to be purposeful and meaningful is present. "Life is more than a tale told by an idiot, full of sound and fury signifying nothing." Rather, it is a hazardous yet thrilling adventure whose meaning becomes progressively clear as events and experiences are achieved under the influence and guidance of dynamic ideals.

The fear motive in religion. Fear, love, hate, and all the other emotions may become the feeling background for behavior. The old Hebrew prophets insisted that the fear of the Lord was the beginning of wisdom, thereby expressing a fact of experience that has been common to all men from the beginning of the human race. Fear of the potential and possible dangers of the world in which they live, of the power of the forces of nature to threaten their peace and destroy their lives, forced primitive man to seek some sacrificial method of pacifying the anger and allaying the jealousy of his gods. The fear element has been a motivating factor in the determination of attitudes and conduct in almost every period of human history. To say that fear is a negative and an uncreative source of motivation does not change the fact that man has always been impelled to adopt certain attitudes, think certain thoughts, and do particular things because he has been afraid. This is just as true to-day as it ever has been in times past.

The fear of the Lord may not be as great or as personal to-day as it was in the past, yet fear of the law, of social conventions, and customs tends to keep people within the narrow confines of the established codes of ethics and ways of behaving as the older definitely religious fear succeeded in doing. There has been a transfer of fear objects during modern times. This transfer has been due to the fact that much of the power originally attributed to God as the direct and immediately present director of destiny has now been given to those natural forces operative in the natural world. Consequently, with the understanding of the way in which things happen and with some knowledge of a method of controlling the sequence of events, fear of a divine object has been supplanted by an appreciation of the way in which the universe moves; and in place of fear as a motivation toward certain types of conduct, the pressure of physical events and the force of social institutions have come to be a much more effective control of behavior than the original fear of God himself.

The ever-present need for social approval and for the preservation of life becomes a motivating force in human affairs. With the removal of God as an object of fear and a supplanting of more abstract objects as the source of anxiety, religion has had to look to some new source of motivation for its power.

The love motive in religion. Strange as it may seem, Christianity has never been a religion of fear when it has been interpreted literally in terms of the life and teachings of its Founder. Fear as a motivating force in the Christian religion has been derived indirectly from Hebrew sources and Old Testament concepts. It is hard to imagine anyone living as completely without fear as Jesus did. One of his greatest sermons was devoted to a discussion of the way in which men might live without anxiety. Perhaps no personality has ever maintained such a calm, detached, and yet sympathetic attitude toward life as Jesus. We can find no incident in his entire life where there is evidence of anxiety or fear. Indeed, we must seek some other source of power in his life, and the modern Christian who would be free from the disintegrative influences of fear can do no better than to discover what were the motive powers and the main springs of action in the life of Jesus. He himself reveals that love rather than hate or fear was the mainspring of his life. He lived and died with a life unmarked by hate, fear, anger, or greed. His broad sympathy and his appreciation of the weakness of human nature rested in his love for men. His willingness to face the sternest realities grew out of his love of life. His calm and courageous acceptance of disappointments, grief, and sorrow depended upon his abundant conviction that love was stronger than anything else in the world.

One of his greatest interpreters has expressed the truth of the efficacy and creative power of love in that immortal chapter, the thirteenth chapter of First Corinthians. Jesus himself exhorted his followers to abandon fear and hate and anger as means of motivating their conduct. He said, In olden times "it was said, An eye for an eye, and a tooth for a tooth: but I say unto you": "Love your enemies, do good to them that hate you, . . . pray for them that despitefully use you." In another place he says, "God is a Spirit: and they that worship him must worship in spirit and truth." So completely did this emotion dominate his life that, in the face of utmost cruelty and misunderstanding, he could say, "Father, forgive them; for they know not what they do." When his friends forsook him, he could still look upon them compassionately and love them so completely that they picked up the torch that had fallen from his hands and transformed the world of their day by their passionate and complete living of his ideals.

In our modern time, where knowledge is progressively taking the place of ignorance, where superstition and greed are being supplanted by understanding and unselfish living, the greatest source of human motivation must be love.

Thomson is of the opinion that "Love is the social motive par excellence. It makes the most universal appeal. Being a sentiment, love effectively enlists the emotions, and because the whole self somehow becomes attached to the beloved object, the moving force is correspondingly great. Love combines the strongest possible drives into a unitary whole—instinct, emotion, self-regarding sentiments."[3]

Under the influence of love, the relations of husband and wife, parents and children, individuals within the social group, citizens and their country, as well as mankind and God, take on a creative and positive character.

Those attitudes of mind which grow out of a Christian perspective with regard to the nature of the world and the meaning of life become dynamic as modes of behavior when they are enriched and vivified by the creative power of love, and religion becomes integrative and effective in human life as ideals and emotions become related together in this way.

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[3] Thomson, M. K., *The Springs of Human Action*, p. 112. D. Appleton & Company.

The perspective of one's evaluations. A word needs to be said about the objective character of the intellectual aspect of this valuing attitude. In order to keep one's balance in one's world it is essential that the individual possess a perspective which will be inclusive enough to cover most of the exigencies of living, at least in a general way. The person who is upset easily, who suffers from emotional heights and depths, who is intellectually always on a teeter-totter, is one who lacks any breadth of perspective.

To be able to see one's world as a whole and to be able to fit one's own experience into a cosmic scheme that has meaning in its totality is one of the gifts which a vital religious experience gives to man.

In a sermon on "The Will to Be Brave," Ernest Fremont Tittle relates that "Robert Louis Stevenson writes to George Meredith that for fourteen years he has not had a day of real health; that he has written in bed and out of it, written when his throat was torn by coughing and his head swam for weakness. 'I was made,' he says, 'for contest, and the powers have so willed that my battlefield shall be this dingy, inglorious one of the bed and the physical battle. But, however inglorious the battlefield, the battle itself was glorious.'

"With equal gallantry, Henry Drummond faced the inevitable. At the very meridian of his public usefulness and personal power he was stricken down by a strange disease, a malignant growth of the bones, which caused him constant and excruciating pain, and for which there was no cure. But to the very end his sense of humor remained unabated; he retained his interest in politics and literature; he kept in touch with absent friends, surprising them with telegrams of congratulations and sympathy. And those who came to comfort him made the astonishing discovery that it was he who had comforted them."[4]

Here are men whose vision of themselves and their world held meaning and value beyond the reach of immediate experiences which in themselves might have produced an entirely different attitude.

It is not easy to see oneself objectively, to project one's hopes and aspirations, one's failures and triumphs on the screen of a perspective that includes the whole of experience, and this is why there is so much unhappiness in the world. People are troubled by nonessentials. They are worried by the irrelevant. They are hurt by a passing thoughtlessness. The result is that they are always emotionally upset. Their life knows no calm. They are intensely subjective. Everything is experienced in terms of their own pet desires and foolish dreams. They lack the ability to be socially-minded; instead they are individually-minded. Their world is egocentric. Every event, no matter how trivial or how great, has personal reference. Every comment that they overhear is about them. They are easily slighted and easily hurt. They live on the surface of things and gain a passing satisfaction from outward appearances. In other words, their lives have no rule or measurement large enough in scope so that each event as it occurs can be measured in terms of its actual importance in their whole life history. Every experience is its own measuring rod and has its own importance. It is evaluated not in terms of its possible place in the total life history of the individual, but largely in terms of itself as though that were all there was to life at any particular time.

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[4] *The Religion of the Spirit*, p. 224. The Abingdon Press, New York, 1928. Reprinted by permission.

A young theological student came into the writer's office one day greatly perturbed. He had a student pastoral appointment in a small town near by. Eager to do well, he was handicapped by the quarrels and conflicts of his congregation. He said: "I am forced to spend three fourths of my time pacifying one or another of these folks whose feelings have been hurt, or who think they have been slighted. The rest of the time is spent subduing emotions that have gotten out of hand or alleviating anxieties which have little or no reason for existence."

This young man's complaint might be made by many other men who feel that their ministry is handicapped by the limited yet egocentric perspective of their people.

The answer to the problem is to build a true religious perspective into the minds of the people. A true Christian attitude is the only solution.

This reminds me of an experience which I had as a small boy on one of the naval vessels stationed at Annapolis, Maryland. My father, who was in the Naval Academy, gave me the rare privilege of looking through a large telescope located on the deck of the ship. When I looked through the small end of the telescope, objects far away on the horizon seemed but an arm's length away; in fact, they were magnified so greatly that I was often unable to see any object in its entirety. It was an enlargement which was due to the fact that I was looking through the little end of the telescope. Some people look at life in a similar fashion. Events that are actually occurring and those that are anticipated are seen so close up to the individual that they are not experienced in relationship to other objects or events upon which they have to depend for much of their real significance and value. These people lack the ability to see life whole, and as a result their set of values is trivial and their attitudes subject to swift and uncertain changes. There is no stability in these people. They are unhappy and unable to lead a progressively effective life.

This telescope could also be adjusted so that I could look through the large end. Now objects appeared to be very far away. I could see them in relationship to their background and in their entirety. There was a completeness about the view which enabled me to have a clearer appreciation of the object. To people who have developed an objective attitude toward themselves and their world, life is seen through the big end of the telescope. Immediate events are seen in their perspective, in their relationships to what has gone before, and what may still come to pass. The result is that immediate events lose their sharpness of outline. In terms of the whole, they lose much of their importance as isolated experiences, but gain significance from their place in the larger pattern of life.

Religion helps to see life whole. Religion as a valuing attitude results in the realization of this objective perspective which enables the individual to see life whole and to see himself in relationship to the movements of his life history. The result is that while each day's crowded life loses its sharpness and its power to hurt or to make one vain, yet it gains a larger meaning and a greater significance because the individual with unhurried and unperturbed attitude can evaluate his life qualitatively and bring from the living of it an experience of such high quality and such enduring value that life maintains its zestfulness and its beauty, enabling him to repeat with the poet the first stanza of "Rabbi Ben Ezra," already quoted, beginning, "Grow old along with me!"

"The worth of religion is that it offers a way of escape from banality, precariousness, and evil. The contingencies and vicissitudes of experience fill us with a sense of instability. Our own human nature reaches out for a basis for certainty beyond anything which it is itself able to satisfy. To some extent art comes to the service of men and offers a method of escape, but even the beauty which art creates does not meet the deepest human needs. Beauty is satisfying only when it is co-ordinated with the good and the true in the object of our faith. But religion which dares to despise the contingencies of experience and exclaim, 'Lord, though thou slay me, yet will I trust thee,' answers to the deepest needs of the heart. It means an identification of ourselves with the extra-human in a way that gives a new value to experience and nature. The evidence that the value of religion is real and objective is that the universe reveals its secrets to the man whose heart goes forth in worship and communion to God as it does not under any other circumstances."[5]

It is the function of interpretation so to describe the meaning of an event that its personal and social consequences will be disclosed. The event is expected to issue

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[3] Woodburne, A. S., *The Religious Attitude*, pp. 332f. The Macmillan Company, New York, 1927. Reprinted by permission.

in some sort of overt action, and the appraisal is made as a guide or aid in determining the probable outcome of the action. It is characteristic of religion that it interprets events so that through them no values may be jeopardized, and especially that the events may be made to contribute positively to the enrichment of life. The religious judgment is just a judgment of worth on the basis of our cosmic social relationships, the criterion being human welfare. Principal Jacks once described religion as "the soul's ultimatum to the universe. If in one sense religion is the humblest of attitudes, in a deeper sense it is the most exalted. It claims to overcome the world, and to put all things under its feet. Religion is content with nothing less than the absolute submission of the entire range of human experience to itself."[6]

Valuing through ideals. "Our ideals are categories of value. Indeed, our consideration of values is always with reference to ideals or standards of goodness, truth, or beauty. Our attainments are evaluated with reference to their approximation or otherwise to those ideals which we have set before ourselves. Unless we conclude that our ideals are chimerical, and that the entire range of our spiritual desires represents nothing but figments of the imagination, we must believe in an ideal order as the condition of actualized goodness and truth. Our ideals are like guiding stars that illumine the way and keep our feet traveling in the direction of the better. The service of religion in keeping alive the consciousness of the ideal, and in imparting assurance of the reality of the ideal, is indispensable. There is a comfort and an inspiration in the confidence that there is, as Matthew Arnold expressed it, 'a power not ourselves that makes for righteousness.' The universe has within it more than we can comprehend or measure by scientific technique. We do wrong if we treat it as though it sprang from us instead of realizing that we sprang from it. It is big enough to include and even to transcend our highest aspirations and most noble ideals. Indeed they owe their significance to its transcendent values. We owe this confidence to religion more than to anything else—to God who is the summation and the guarantor of all that we cherish as valuable. In God all value lives, and moves, and has its being."[7]

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[6] Jacks, I. P., "Credo," *The Hibbert Journal*, VII, p. 481.

Religion's greatest contribution its creation of attitudes toward life. If we were to analyze the various religions, we would discover that in their highest expressions in the lives of their followers, each one in its own way develops this valuing attitude. To those of us who have been interested in making a comparative study of religion, there has come the abiding conviction that the greatest power which the religion has given to mankind has come through the attitude toward life which it has developed.

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[7] Woodburne, A. S., *The Religious Attitude*, p. 333. The Macmillan Company. Reprinted by permission.

The peculiarly significant contribution of the Christian religion has been that it has placed a premium on that attitude of mind which enabled the individual to find the supreme value in facing life as it is rather than denying it or in fleeing away from it. It has placed a tremendous imperative in the lives of thousands of people to live richly and abundantly. The premium is placed on the quality of life; the rewards of living have been those immediately derived from the capacity to keep one's balance in the midst of hardship and difficulty, and to maintain one's spiritual poise in the face of physical, social, and economic disaster.

Socrates once said that no harm can come to a good man, and the Founder of Christianity has said that to become like him was to have life, beauty, and truth.

In our modern world, with its hurry, with its perpetual demand for speed and efficiency, with its continual threat to destroy those who do not maintain the pace, no greater achievement can be made by any man than the power to see life with such clearness that nonessentials and irrelevant experiences lose their power to subjugate him. True freedom of mind and spirit is not gained by going against the established order or by fighting futilely to stem the tide of time and events. Rather, it is the product of such a perspective as we have described. It is the outgrowth of a valuing attitude which is broad enough to include the whole of experience in its grasp and to see those things as eternal which are qualitatively and sometimes intangibly the afterglow of experience itself.

Likewise, individual as well as social progress grows out of the motivating power of this affective attitude, intimately connected with this intellectual perspective. Christianity has been a religion of social actions because of its alleviation of suffering, its improvement of living conditions, its elimination of disease, its extension of knowledge, its development of ideals of social, political, and economic co-operation; all of which promise a better and a fairer world for men to live in. And all these find their source in the growing dominance of love, in its broadest sense, as the motivating force in human living. This is the essence of Christianity.

CHAPTER V

THE INTEGRATIVE FUNCTION OF RELIGION

EVERYONE has experienced those conflicting and disintegrating episodes in which the lack of rational orientation as to the meaning and significance of events results in emotional blocks followed by a sense of bewilderment and frustration. Not long ago a young woman came into a doctor's office in a very nervous state. She had difficulty in speaking coherently. Profuse weeping and great bodily tremors followed immediately upon being questioned. The physician discovered that her emotional trauma was due to conflicting ideas and actions. She hated her parents, yet could not endure to be away from them. She was afraid to be alone, yet disliked being with people; horribly afraid of dying, with no desire to live; hampered by a feeling of distance, yet she would faint in a closed room and retreat from contact with strangers. Yet the girl was brilliantly intellectual, a great reader, and a capable artist.

Here is a state of disintegration where action is blocked by conflict of emotions and ideas are entangled in a web of conflicting fears and anxieties. Like the apostle Paul, she might have said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."

How disintegration may arise. An inquiry into the cause of this unhappy condition produced the following facts: She had been a precocious child and, as a little girl, had asked all sorts of strange questions about God and the meaning of human experience. There had been no one willing to answer her, but instead she was given a hide-bound, dogmatic, literal religious teaching which from earliest childhood she found unsatisfactory. Life was presented to her as a series of rigid patterns, codes of behavior, modes of conduct. She was told that if she ever departed from these, she would suffer eternal damnation. About her she saw everyone departing from these codes, and hence her youthful mind believed them all to be evil. The world took on an atmosphere of darkness, of brooding, of condemnation. God became a jealous and vindictive Being who bred fear in the hearts of his children.

Life to this girl lost its charm, and fear stalked behind every natural expression. Inevitably she inhibited her questions, her search for understanding, and retired into a silent prison out of which she sought escape by intellectual development. This proved hollow, for it did not answer her persistent problem. She learned mathematics, but no one explained to her that it was a science of the cosmos through which astronomers might learn the Divine Order. Chemistry and physics were fed to her as exact and material sciences, and no one helped her to see that they were means by which man might learn of God's creation. So her intellectual life took on that fruitless sort of sophistication which imprisoned Faust and led him to yield to Mephistopheles. The diagnosis of such a case shows much more than an insecurity complex. In this instance it showed a shutting of the mind to the meaning of life, so that she did not understand the kind of world she lived in. All the natural curiosity of the young child had been suppressed; its eager questions were answered in forms which brought no satisfaction.

Religion had been so falsely used in this case that, instead of its becoming an integrative agent in the girl's life, it had been a contributing factor in her disintegration.

That such a tragic situation was possible emphasizes the fact that religious experience as an agent in the making of a life may be as dangerous as it may be creative. While such a case may be more striking than some others, it will have served its purpose if it merely reminds the reader that we must never be blind to the fact that much of the criticism directed against religion has been justified in such cases as this.

Finding one's balance. Life is delicately balanced, and the human being is subject to many influences which threaten his balance and stability. One can never be sure what any day may bring forth. One never knows what new situations heavy with import he will have to face. The natural desires which surge through his being must be co-ordinated so that as they are expressed they will have a positive social value as well as be individually satisfying. Instinctive tendencies may conflict with social and moral imperatives. Emotional inadequacy may be the outcome of failure to compete with our fellows, while the constant struggle to keep our balance and move along may make it difficult for us to plan our method of action or intelligently find an answer to those continual questions which are in back of our minds, "What does it all mean?" "Why am I hear?" "What is worth while?"

Out of the welter and confusion of this maelstrom of life the personality gradually emerges, taking on form and meaning as it develops.

Are conflicts to be resolved or are they to develop into graver mental conditions? Are emotional strivings to have a creative outlet, or are they to be repressed or inhibited? Is life to be a progressively satisfying experience through a sense of mastery, or is it to be less and less a satisfying thing as we are thwarted here and frustrated there? When men's needs and desires are blocked off from satisfactions, and question marks give place to fear, what shall we expect in the way of personality?

To many people who know him, Mr. H— is one of the most well-balanced and effective persons in the community. His parents were sensitive to the fact that he was an individual, a human person with human needs and strivings. They sought in every possible way to give him a rich and satisfying experience as a child. His quest for knowledge was answered as completely as possible. He was taught to think of himself as a child of God, and to think of God as the homeland of all the most enduring values he could discover in the living of a life. Religion was not a thing apart from life, but the complete experience of life. It was a social fact as well as a rational consideration. Early in life he was conditioned to respond to the idea that the world was a good world, that he could depend upon the natural order to be regular and dependable, that he was to a certain extent a factor in his own development. In a conversation with the writer not long ago he said: "I have never been troubled by anxiety or fear in any morbid sense. I am assured by my entire experience that worry is a by-product of a lack of faith in ourselves and other men and the world. When people tell me about the futility of life, I am surprised. I do not find it futile. I feel that life can be futile only to those who fail to discover the things that are worth striving for."

In this instance the religious attitude covers the whole of life. Values are related to ends, and ideals have become related to human needs and social imperatives. Religion has become a unifying principle effective throughout the entire range of action.

Perhaps the two cases cited above illustrate the possible function of religion in the making of a life. It is essential that we remind ourselves that people are not as much beings as becomings—just as they grow physically, so they go through a psychological development. Just as there is a basic tendency for the organism to maintain a physiological unity even as the cells become differentiated and specialized in both structure and function, so also is there an urge toward wholeness and integration in the psychological level as experiences widely diverse in character become assimilated by the individual experiencer.

We have seen in an earlier chapter how a human being has needs which are distinct to him. They are satisfied not through purely physiological activity, but through the expression in behavior of those urges to action which give him his experience of himself as an individual.

Because man is a factor in his own evolution, he is not bound by instinct; rather, he is continually building up ever more complex and novel ways of acting. The result is, as we have seen, that man has not always done the right thing. His environment has often made demands on him which he could not easily meet. Faced with circumstances about which he knew only a little, but not enough, he has felt inadequate and afraid. Thwarted by conditions, he has been angry; and faced with experiences which, while offering possibilities delightful to contemplate, were still potentially greater than he, man has experienced joy that knew no bounds and love that, even as it filled his whole being, left him unsatisfied.

Emotional as well as intellectual conflicts have inhibited the development of his personality. Every experience which man has either furthers or hinders his achievement of a balanced and integrated wholeness of life. Observe this fact as man seeks expression for his basic urges in behavior.

Life's basic urges lead to integration or disintegration. As man finds satisfaction for his need to have an experience of selfhood or, as we have said, an egotic experience, he becomes an aggressive and more or less dynamic type of individual. As his need for social expression is met by adequate communication and contact with his own kind, he takes on the character of a socially minded and socially self-conscious person. As his need for an adequate understanding of himself and the world as he experiences it is met, he becomes a rational and an intellectually complete personality. Overexpression, as well as underexpression, of these urges results in an unbalanced and, to a certain extent, a disunified personality. In fact, there is as great a danger through overexpression as there is from a lack of adequate outlet for these urges in human life.

The personality which, as it has developed, has had an overexpression of the egotic urge is one which we may call a highly egocentric type, lacking very frequently in an adequate perspective. There is a striking lack of social balance and inability to find happiness in social situations where it is not the center of the social scene and the chief source of social stimulation. People with this type of personality are difficult to get along with, have a tendency to think of themselves more highly than they ought to think, and develop a selfishness which is distinctly uncreative in its social expression and which continually threatens the happiness of the individual possessed by it.

A misdirected egoistic urge. Miss M— was very unhappy in her first two years in college. She was an only child. Her parents had given her almost everything that she had ever asked for. She had been the belle of the high school, the social arbiter in the circles of adherents in which she moved with freedom. Her opinion of her importance was very high, and the need to be always in the center of the stage became a dominant one. While in high school her parents unwisely saw to it that whatever was needed to satisfy her egoistic desires was available for her. She became arrogant. Her feeling of superiority made her adopt a very condescending air toward her classmates, who became weary of adjusting the situation so that Miss M— could be glorified. The last half of her senior year was filled with emotional episodes and rather vicious efforts to hold her place. College was anticipated as another yet larger field of triumph, but the girl's whole attitude so antagonized the social groups with whom she came in contact that they would have nothing to do with her. Only her stubborn determination kept her in the university fighting to gain the center of the scene.

The effects of her emotional conflict soon became apparent. She lost weight and suffered from headaches. Her scholastic record was such that she was placed on probation, and she did many foolish things to attract attention and gain popularity. In the second semester of her Sophomore year the writer observed her for the first time in one of his classes. During an office interview the long, sad story was revealed, and a very unhappy young woman sought aid. She was told that her condition was the natural result of the attitude she had developed, that her personality had been twisted in its normal development by overemphasis on the egotic side. Little by little, in succeeding interviews, a valuing attitude was accepted which involved the religious perspective, more inclusive, yet more objective in character. A new program of action was laid out, new goals set up, and more creative experiences sought. Happily enough, the ideal personality which Miss M— visualized for herself is in the process of becoming. Having put first things first, possessing a new concept of what was worth while, this young woman has earned for herself a new happiness.

Underexpression of the egotic urge results in an individual who is perpetually compensating for his inferiority. More often than not he substitutes a dream-world in which he achieves that complete expression of selfhood denied him in the life that he actually has to live. His satisfaction and his happiness come from these fantastic and unreal experiences which have become the substitute for successful and effective self-experience in the tangible and real world in which he ought to live.

Such overbalancing or underexpression of this egotic urge results in a personality lacking in unity and poise.

Reconstructing a wrong egoistic tendency. When a friendly and understanding minister talked with J. E. Gray about the tremendous possibilities that were latent in every young man and suggested that he too had potentialities which were not being realized, the young lad of fourteen merely lowered his eyes and turned away. All his life he had been told that he was more or less of a nuisance. His coming had been a great inconvenience to his mother, who on account of it had been forced to relinquish a hard-won social status. As a child he had been left too much alone and had been made the butt of his mother's emotional tirades. His father had never paid much attention to him, while the maids in the household had given him no better treatment. The eager questionings of childhood had been repulsed. When he went to school, he was socially maladjusted, did poorly in his work, and hardly passed from grade to grade. So he developed a feeling of inferiority, took solace in his daydreams, and grew to adolescence without any experience of power or any desire for achievement. He had been told so many times that he was dumb, inferior, weak, a nuisance, that he believed it himself.

But the minister cultivated the boy, told him that every human being had godlike possibilities. Under the influence of this interested and friendly person the boy became interested in the church. He gradually found an outlet for his inner hopes and dreams in the sympathetic minister and through small services rendered in the services of worship. Prayers became emotional outlets, and acts of devotion gave him a sense of kinship with things that were worth while.

This was the beginning of a new J. E. Gray. His feeling of inferiority passed away. His social adjustments became more adequate. His world became a place of satisfactions. His dreams took concrete form in realized action, and life gradually became a satisfying and thrilling adventure.

Over- and underdevelopment of the social urge. The overexpression and a too intense satisfaction of the urge toward social experience may likewise prove disastrous to the development of personality that is of the highest type. The overdevelopment of social experience may result in that type of a personality in which the individual possessing it is incapable of being happy away from the stimulation of social conditions and other human beings. This person is forced to depend upon social objects and institutions for most of the stimulation to which he may respond with any degree of satisfaction. He lacks the ability to find within himself sources of enthusiasms which will furnish the essential stimulation for activity. His dependence upon things and their social significance leaves him powerless to create out of his own imagining and his own intellectual curiosity a way of life satisfying and adequate.

The underexpression of this social experience also has its negative effect on human personality It is not natural for people to be content to live without social stimulation. Eccentricity is always the mark placed on the life of one who evidences no need for association with one's own kind and for the stimulation which comes from the give-and-take of social living. These people are not superior. Really, they are inferior, and their personalities lack that balance which adequate social expression would give.

The recluse or the hermit is an extreme instance of an individual who attempts to live apart from men. While a capacity to be good company for oneself is necessary and valuable, it must not be accompanied by a negative attitude toward other persons, if it is to be creative in its effects on personality. It is well known that such isolation, motivated by this negative attitude, results in the warping of the life of man. No rounded and balanced life can result from such a withdrawal from social contacts. The peculiarly gracious and human characteristics are gradually lost. Morbid introspection soon takes its toll when the stimulation of social face-to-face adjustments with men of like mind is lacking.

While very few people are likely to become hermits and retreat completely from human contacts, there are many folk who for one reason or another fail to develop a balanced personality because of a lack of proper social experience.

Such a case came to the writer's attention not many days ago. Mr. M— was a man of forty-five, slight and frail in physical appearance. During our interview he appeared very timid and bewildered. In fact, he seemed to be quite stupid. As a child he had been somewhat weak and sickly. The parents had sheltered him and protected him from almost every form of social stimulation in order to keep him from becoming excited. For hours at a time he was left alone in the house with his playthings. On being questioned, he acknowledged that until he was nine years old he had never played with other children, but at that age he had gone to public school for two weeks. The conditions there were so new and strange that the boy became ill from the effort to meet them. Misguided, though anxious, his parents kept him at home, employed a private tutor for the lad, and then moved to California in order that his health might be improved. There they died within a short time, leaving the boy quite wealthy.

The rest of this man's story is one of continued and repeated effort to live normally and of failing to make proper social adjustment. He would want to meet people, but was unable to be happy near them—a whole lifetime of struggle and conflict finally resulting in a lonely, maladjusted life, away from people. In coming to my office he hoped to find out why he was so unhappy, why he couldn't get along happily in a social group, and many other things.

Obviously, here is a case where misguided parents laid the foundations of a child's life in the wrong way. Here is a man who is the victim of conditions which inhibited that normal development of himself as a social creature.

Many children are socially maladjusted. Hundreds of adults are unhappy due to their inability to achieve in a satisfactory manner this balanced social experience.

Integration or disintegration related to the rational urge. The failure on the part of an individual to acquire an adequate perspective with regard to the meaning of life and his place in it is perhaps one of the most disintegrating experiences that can come to him. The intellectual quest which begins with the ceaseless questionings of the little child goes on with a greater or less intensity throughout the life of the individual. When the need for some perspective broad enough to be an adequate basis for the evaluation of what life brings to a person is not met, there can be no stability in the life of the individual.

Such a person is continually affected by the rise and fall of fortune, and his emotional life is continually in a state of turbulent upheaval. Lacking the ability to see any particular event, whether it be good or evil, in terms of a larger perspective which includes the whole of life, man loses his capacity to make the greatest use of every experience as it comes. One day he may be on the mountain top, feeling that he is equal to any wind of circumstance that blows; and the next day he will be in the depths of despair, cringing before the threatening disaster which hangs over him. Periods of storm and stress, as well as intervals of calm and quiet, give him no moment for creative evaluation of what life means.

One of the tragic things about an individual who has failed to discover a rational expression of his conviction regarding himself and his world is that his personality never takes on that quality or gives evidence of that depth and stability which enables other people to think of him as a strong and powerful man, leading a creative life. Weak wills and unsettled emotional behavior are always eloquent evidences of a lack of this all-important perspective which should be not only the background from which each experience is interpreted, but also the vision of the goals and ends of life which will give direction and meaning to subsequent activity as the individual strives to fashion his world and his experiences into the likeness of those goals and ends which are his ideal objectives.

No greater vision can come to a child than the discovery of the cosmic order, with its magnificent harmony and its laws and principles. If he is able to pattern his own knowledge of order and allegiance upon the book of nature, he will establish a foundation for obedience, self-discipline, and the only independence and reliance worthy of the name. From such an horizon will come grasp of the meaning of life and a sense of the significance of home and of parental relations, as his contact is found with the great universe. And experience will prove that, if this effort to discover the meaning of life is persistently carried on, even a young child will begin to understand a point of view and to live from it.

The rôle of religion in life integration. Now, if personality is the result of the balancing of these basic urges and the life history of the individual is the expression in behavior of the satisfaction of these needs, what may we expect that religion can do to facilitate the progress toward unity and wholeness and to further the progressive integration of those factors, diverse as they are, which go into the making of personality itself?

It is the writer's conviction that in its finest form the religious experience is essentially a unifying and an integrating one.

A study of the greatest exponents of religion reveals that they possessed personalities balanced, yet dynamic, and life experience rich with purpose and character.

But we do not have to depend upon the great characters of religious history to find the effects of religious experience. Indeed, if it were not a common experience and one which was possible for ordinary individuals to acquire, the integrative values of religion might indeed be relatively useless and impossible of realization by the great masses of human beings. We find that even in the life of primitive man, religion as an experience and as a serious form of behavior brought the beneficial effects by means of which he was able to carry on in the midst of situations terrifyingly strange and new. A belief in immortality and a conviction that by his sacrificial efforts and his form of worship he could maintain a sufficient rapport with the powers of the world, enabled our primitive ancestor to lay the broad foundations for a life that would become progressively free from anxiety and more satisfying in an enduring way.

The growth of religious symbols and forms of worship is eloquent testimony to the fact that man found through them a means of meeting to a greater or less degree the three basic needs which we have described above. In his personal communion with the God in whom he believed man gained an experience of *selfhood and personal identity*, even as he sought to gain the complete identity of himself with the gods whom he worshiped.

At the same time religious customs and ceremonials furnished an opportunity for men to engage in a serious, yet satisfying, *social life* with their fellow men. Religious holidays and festive days constituted high peaks of social experience, and the authority of the religious institution which developed became an objective control of the ways and means in which man would regulate his social contact and develop a social experience with his fellow men.

In a similar fashion a religious experience brought with it a steadily developing *philosophy of life*, and as this became formalized in creeds and objectified as a system of thought, it furnished the background for the development of that perspective of life which would meet his rational needs.

So we find that in the beginning of history religious experiences furnish the primary and fundamental contacts in which man found an answer to his fundamental needs and through it gained the satisfaction that had such tremendous effect on the development of his personality. Through the years that have gone by since man first set up his altar and tried to relate himself as an individual to the power behind phenomena to the present time, we may observe a progressive unfolding of religious forms, rituals, and theologies in answer to man's need for the satisfaction of those urges upon which his personality depends for its development and its completeness.

Let us examine, with some care and detail, the basic forms of religious expression, to discover, if possible, the way in which they have a functional value for human beings.

Prayer as an integrative factor. One of the most fundamental forms of religious activity is prayer. In his helplessness and anxiety man has always turned to some power greater than himself, seeking in ways peculiar to his time and interests to gain help for the immediate difficulties which he faced. Our forefathers offered burnt-offerings as gifts to their Deity or as evidences of their willingness to give of what they possessed freely in order to gain from the recipient of those gifts the things that their hearts desired.

The fundamental attitude of prayer when it occurs in time of distress and need is very likely the same in all times and in all races. The world is often a terrifying place in which to live, and men have always had the experience of being very much alone in it. They have always felt the need for the belief in some friend behind phenomena, or in the conviction that within themselves, on account of the very nature of things, they would find the strength sufficient to meet the needs which they face; and prayer, as an attitude of supplication, as a seeking after things which the heart desires, is an act almost instinctive in character and common to all men. Of course there could be no doubt that with progressive enlightenment as to the nature of the physical world and an understanding of the laws of cause and effect as they operate therein, much that has been superstitious and illogical about the prayer act itself has passed away. It is exceedingly doubtful whether it is possible any longer to believe in the naïve idea of absolute answers to prayer which characterized the primitive faith of our forefathers, and yet the fact remains that prayer as an act and an attitude possesses potentially the same values for modern man that it has ever possessed for people less intelligent or less informed.

Not everyone shares this conviction. Our modern days have seen a marked decrease in the use of prayer as a method of controlling life and satisfying needs. This is due in large measure to the fact that many thoughtful people have had to abandon the older ideas about prayer and have not yet gained a new conception of its possibilities which would form the basis for a renewal of this form of expression as an integral and necessary part of their life.

The seriousness of the loss of the prayer aspect of life is enhanced because it is so ill-timed. The therapeutic values in prayer are most powerful in overcoming just those results which are at present emerging from the last half-generation of modern life. The tense economic competition, the hurry and worry of daily living, the widespread control which a few men in places of business authority are able to exert over large groups of their fellow men, combine to develop the sense of personal insecurity, the nervous tension, the anxieties and perplexities which are so prevalent to-day and are so large a predisposing cause for those lighter types of mental disease which are increasing at an amazing rate.

These mental maladies are much easier prevented than cured. Neurasthenia, hysteria, and the lighter insanities often offer difficult tasks for the trained psychiatrist, while the minister who has daily contact with the inadequate emotional and the unstable nervous life of his people has an unparalleled opportunity to prevent the development of more serious types of mental disintegration. If the pastor is what he ought to be, the promoter of a sane and whole view of life and the world, his position in this regard is unique among the professions. Mental therapy of this type offers the modern ministry one of its highest opportunities and its most pressing obligation. Prayer will be found the most powerful aid in meeting the need.

The counsel of the minister dare not be substituted for the professional advice of the consulting psychologist, nor dare the confessional of any church attempt to replace the laboratory of the professional "fear hunter." Sickness is always a case for a trained physician; but it remains true that the preservation of good health is largely in the hands of parents and teachers. Cases of mental pathology are matters for professional care, but the preservation of a healthy emotional life and the prevention of mental aberration are peculiarly the tasks of those who teach men the "true way of life." If religion has as its fundamental task the making of human life reasonable as well as bearable, surely one of the great duties of the modern minister is the reduction of mental pathology to the irreducible minimum.

Using prayer to accomplish this end seems to the writer to be following the way of the Master of all life. The mentions of prayer in connection with the life of Jesus are scant in number, some fifteen in all, and in most of these it is a simple statement. At the end of the day of trying circumstances of a nature which depleted both his physical and nervous energy the Master goes alone to pray and returns with his energies recreated for the morrow. As Gordon suggests, "Sometimes prayer was his way of resting."[1] At the tomb of Lazarus he pauses before the entrance while he says, "Father, I thank thee that thou heardest me."[2] It is evident that Jesus felt that the ability for his supreme task came from prayer. During the last week, when he knew the poignant pain of deserting friends, when he stood continually within the shadow cast by his impending death, again it was in prayer where he refreshed his strength, renewed his mind, and recovered his courage. He taught his disciples to pray, and he recognized the spirit of prayer as the source of much of his own ability to bring health to his fellow men. Time and again he commends one receiving a cure by the words, "Thy faith hath made thee whole."[3] The faith which Jesus is here recognizing is a pure attitude of prayer. Perhaps more to our present point is Jesus' rebuke of his disciples at the foot of the mount. They had severally tried to cast the demon from the epileptic boy and had failed. They referred the case to him. He accomplished the cure so quickly that even they who knew him best were surprised. When they inquired for the cause of their own impotency he said, "This kind goeth not out but by prayer and fasting."[4]

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[1] Gordon, S. D., *Quiet Talks on Prayer*, p. 209.

[2] John 11. 41.

The fact that Jesus was, among many other things, a mental therapist is indisputable. It is as plain a fact that he found in prayer the means of helping those who brought their difficulties to him—the source of his own healing ability as well as that of his disciples. In this connection Dean Brown has a word for us who are striving to follow in the Master's way: "It is impossible for the church to close its eyes to the example of its Founder, who not only preached his Sermon on the Mount but also opened the eyes of the blind and caused the lame to walk."[5] The church is faced with an unparalleled opportunity in the field of mental healing at this very moment. Surely, a study of Jesus' most trusted method, prayer, from this point of view is entirely in order.

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[3] Matt. 9. 22; 15. 28; Mark 5. 34; 10. 52; Luke 7. 50; 8. 48; Luke 17. 19; 18. 42.

[4] Matt. 17. 21; Mark 9. 29.

[5] Brown, C. R., *Faith and Health*, p. 136. Thomas Y. Crowell Company, New York, 1910.

Some will say the revival of prayer life in this scientific age is impossible. Attempts in these past few years may have met with so little response as to seem to fail to justify the effort. But prayer is daily in better repute with thinking men. Seriously-minded folk are especially friendly to the new point of view which we hope to define clearly in these pages. People are willing to adventure, to make at least some of the experiments which will be suggested later. This is sufficient, for one learns the value as well as the art of prayer by praying. More and more men and women are ready to try. Materialism has not proved as comforting a philosophy as was predicted by its most pronounced advocates. Its popularity is passing. A much more rational view of behaviorism is also impending. The antagonistic attitude toward spiritual forces is much less drastic. If there is anything of value in prayer, the time is ripe for the finding of these values and the promoting of them. There can be no question of the need; there is little more question of the expediency of the present moment. The reception will undoubtedly be more favorable than for years past.

What prayer is. Many capable men have defined prayer. Definitions have been formulated from every point of view and have touched every phase of the subject. Perhaps nothing finer or more complete is to be said. There is but one adequate excuse for adding another to the already long list. It is the matter of understanding between writer and reader. We shall use the term "prayer" many times in the following paragraphs. To us it will be a definite concept, and the word will have definite connotations. We presume a definition only that the reader may come to realize the meaning which the term holds for us and the sense in which it is used in this discussion. That our analyses will be unsatisfactory to many is granted. It is a simple statement of the minimum number of elements essential to the prayer act in the light of modern psychology.

Prayer in this discussion is taken to mean: **A thorough analysis of one's needs and of the assistance necessary to supply them, together with a definite statement of the ends for which one is willing to expend the utmost personal effort, addressed to that source of aid upon which the pray-er feels a real sense of dependence and in which he has complete confidence.**

That prayer is primarily an attitude is evident from the definition. As Doctor Fosdick suggests, "Prayer is really dominant desire." Certainly, the prayer life of many men is marked by an abundance of vocal activity which is too often accomplished at the expense of the mental effort necessary to win this attitude of "dominant desire" which is the fundamental prerequisite of effective praying. Jesus' advice about the secret closet was not to insure the shutting out of noise, that God may the better hear our voice, but that in a place of undisturbed quiet we might have the opportunity honestly to view ourselves, to see our needs, and to define the ends toward which we wish to strive. No such thorough personal analysis as is suggested is possible without much mental effort—mental effort which will be expended only by those forward-looking individuals who are able to recognize its value. Introspection of this type is no child's play. It is struggling with the fundamental forces of our entire being. It is wrestling with the man we are, and can be done thoroughly only in the presence of a dominating desire to become the man we ought to be. Much as it may cost us, this attitude of rigorous self-analysis is the primary necessity in all prayer that is to be productive of result. It is receiving renewed emphasis from the modern exponents of the effective prayer life.

A second and no less important result also follows from this period of self-examination. As the pray-er begins to see clearly the needs for which he ought to ask aid, the method by which those needs can be met, and the kind and extent of the help that is required will likewise become clear. We do too much praying in the bulk. Seizing upon a need which is general, we proceed to pray for its alleviation, without ever defining it in more specific terms or attempting to determine what the causes deep within the secret springs of our personality are which have given rise to the need. Praying in the large lacks in effectiveness, just as does any other effort without clearly defined and specific objectives. In no sense does this mean that we are trying to inform God of the way to answer our prayer. But it does mean that we are changing a prayer which would otherwise be primarily negative into a petition which is positive in tone. If nothing else were gained, the value of this change would be indisputable. Knowing the way the change can be brought about in our own natures, we begin to pray for aid, not to escape something which we wish to avoid, but to do those things which will tend to make us more nearly what we wish to be. In other words, we will pray to be saved *to* something instead of asking to be saved *from* something. From the subjective point of view alone, this second type is much more sure of being answered. More than this, however, we are learning the directions in which we ought to act to do our share in the realizing of our prayer. More is to follow on this subject in another connection.

While we are writing concerning the attitude essential to prayer, a word must be said concerning the latter part of our definition, of that "Source of aid on which the pray-er feels a real sense of dependence and in which he has complete confidence." As Doctor McComb suggests, "It is impossible to pray to a hypothetical Deity." "There can be no question that all dynamic prayer rises out of living faith. We must have faith in the Beyond," is the conviction of Dr. Rufus Jones, than whom no other is more fitted to speak on this point. Our prayer can be as effectual as it ought only when we believe "not only that God can, but that he will." So much has been said of the subjective attitude of prayer, in which this emphasis on a belief in a "power beyond ourselves" is disregarded, that one is almost led to think that modern psychology believes prayer is able to accomplish that proverbially impossible task of lifting yourself to new heights by seizing your own boot straps. Prayer with all its power is not equal to this feat. To reap the highest rewards from the subjective side of prayer alone demands this trust in a willing helper outside ourselves. Otherwise the entire process is crippled from its inception. This objective faith which was the great source of the power of the prayers of the mystics of history is equally essential to our efforts in this modern day. However it may be in other religious activities, there is no substitute for God in the realm of prayer.

We have seen that prayer is a sincere, valuing attitude toward ourselves, our future, and our God. Prayer is also a matter of vigorous action. It can never be a pious gesture about which no one does anything. You must speak. The prayer which is not verbalized is not a prayer, it is a meditation. Your words need not be audible, although there is value in speaking them aloud. But the words are a necessity. We have already spoken of the fact that the words have become the greater part of most prayers. This is a mistaken emphasis, of course, but while the statement of the petition is not all of the prayer act it remains a very important part.

The skillful pray-er does not only formulate his requests; he repeats them over and over again, sometimes in the same words, sometimes in other words of the same meaning. Prayer is a co-operative act. The answer to it is likewise a co-operative activity with God and the pray-er as coworkers. To suggest that those processes which strengthen ourselves have no place in prayer is prematurely to handicap the entire result. God does not need repetition to apprise him of our needs, but we need it tremendously to fit us to assume our share of the joint activity through which prayers can be answered in any complete way. Let us free ourselves of any prejudices and make all the use we can of the findings of modern psychology. They demand that we repeat our request and repeat it again and again.

Though it has been unrealized by many of us who have sincerely and reverently tried to pray, the motor activity involved in completed prayer includes more than the speaking or even the repeating of words. Returning for the moment to our definition, it is to be noted that we have confined ourselves to those aims for which we are willing to expend the utmost personal endeavor as fit subjects for prayer. If asking for such ideals is essential to prayer, working for them is even more essential to its answer. We have the promise that heaven will help us, but only when we help ourselves. Unanswered prayers which have been referred to the unwillingness of God are more often due to the laziness of man. Prayer does include the entrance into our secret place, there to ask our Father for that aid which will make our lives of larger service to humanity. It also includes the coming forth from our private closet, and with sleeves at the elbow, the putting forth of the most strenuous effort to bring to pass the results for which we have just been asking. To do the first without the second is to pray but half and to deserve but half an answer. In increasing degree we are discovering that the activity of God in human affairs is primarily the establishment of those universally binding ways and processes by which man may achieve those things which are of the most value to him. If there is any truth in our modern philosophy of religion and of prayer, it is essentially useless to align ourselves with his will through prayer unless we are willing to make as much use as we may of those means which he has provided to accomplish the results which we desire. We who neglect the necessary activity which must accompany any effective prayer have not learned to pray.

What does prayer do? Prayer is that type of activity by means of which the pray-er succeeds in developing a condition of high suggestibility as he objectifies his needs by expressing them. The formulation of those needs results in the setting up within the individual himself of those trends of association by means of which the particular aspects of the problems become enriched by ideas closely related to them, and possible solution or methods of meeting the needs become objectively visualized and a way of acting becomes tentatively established. In other words, the pray-er by objectifying his problems through the act of prayer succeeds in gaining a perspective from which it is possible to evaluate them and relate to each particular aspect of the problem the best possible method of solution. To this extent we may say that prayer is a means of mental discipline. It is an act involving intense mental concentration. Irrelevant and nonessential ideas are eliminated from the field of consciousness, and the individual grapples with the stark reality which he has to face.

By means of this discipline, experiences which may have been widely separated in time become related together, the totality of what one knows and has experienced is integrated in consciousness in such a way that the individual has the advantage of a broad perspective. He is in a position to deal with his problem in the light of all the facts of experience that are available.

The pray-er, as he goes apart from the social and physical environment of his routine living, enters a much more narrowly restricted one. Distracting stimuli are removed, and he does not have to be making a continuous series of social adjustments. His energy output is directed into a single channel. He is able to relax; nervous tension is gradually reduced. The lessening of overt motor responses is followed by an increase in mental activity. The problems which must be faced are thought through actively. They are objectified and seen clearly because the pray-er has no inhibitions, social or otherwise, in facing his difficulty in the presence and with the help of that Power in whom he believes and trusts.

The mental and emotional conflicts which have blocked action and disintegrated purposeful behavior are gradually resolved and the energy thus released may be utilized in subsequent activity and given direction through the rational reorientation gained through the prayer act.

It is also true that the integrative value of prayer grows out of this same tendency toward objectifying experience. When one sees one's problems in their perspective they lose their power to dominate and, therefore, to control the possible motor outlets which the individual has.

The need for self-experience is met through the acts of prayer when it is an individual and personal act. One is never so conscious of oneself as when he gets alone with that power of the universe which he has personalized as a god. High ideals and noble endeavors beyond immediate attainment, yet possibly within the reach of the individual if he will strive, become points of integration for his experience and sources of power for his life.

In its social forms prayer and worship meet both the need for self-experience and social expression. Indulgence in the ritualistic forms of worship which make up the ordinary forms of religious observance gives the individual the opportunity to share his self-experience with his own kind, and to gain from the community of acts which are being carried on, justification for his own convictions and power because of social approval for the living of his own life.

The removal of anxiety which so often threatens the peace and poise of everyday living by faith in the eternal goodness of God or in the essential rightness of things as they are, is another great function of religious experience. The disintegrating effects of fear and anxiety, the disturbing after-effects of anger and hate, as well as the blighting influences of worry, are removed when one possesses the power to find surcease from them through religious experience.

A life without fear and without anxiety can come only to that type of personality which has discovered a perspective with regard to the values of life which enables him to be unperturbed by passing events which threaten to break up or destroy the cherished plans and to negativate the most conscientious efforts which the individual has put forth.

A recent experience of the writer seems to be pertinent here. A woman came into his office one day who, from her outward appearance, possessed an abundance of those external possessions which we are sometimes led to believe are so essential to a happy life. And yet this woman was not only terribly unhappy, but she was threatened with a definite emotional disintegration. She was harassed by fear and anxiety. She was a victim of worry. Her life was twisted and bent out of its possible symmetry and loveliness because of her inability to determine just what was worth while in life itself. She sought aid. She told me that she longed to be happy, that she wanted to be free from her fears, but even the most serious questioning failed to reveal that this patient had ever really been happy or free from anxiety. This was in spite of the fact that she had abundant economic and social provisions.

In order to effect a temporary change I taught her to pray. For days she was asked to go through a series of prayer acts. The writer even wrote out the special prayers for her to memorize and repeat at intervals. She was given these forms and told to return in two weeks. At the next visit a change in her attitude was very apparent. She said that she thought that the praying business was awfully foolish, because she did not believe in God, and she did not have anything in particular to pray for. The writer gave her a new set of prayers, and sent her away again, and told her that if anything particular happened she should come at once to see him; if not, she should come again in two weeks. About ten days after the second interview, the writer received a 'phone call very late in the evening. The woman insisted on coming to his home to see him. When she arrived she was in a state of very intense emotion. Not fear or anxiety, but joy made her apparently unable to control the exuberance of her feeling.

This is what had happened—in her own words. She said: "Every time I began to pray I had a feeling of being very silly and acting very foolishly, but as I began to think about what I was saying, it was possible for me to see myself in a way that I have never been able to do before. It seemed as though I were looking at a stranger, not a very nice person, and I became impressed with the fact that "her" life was very superficial and very unsatisfactory. As day after day went by, and I began to identify myself with this person whose life was so very much like my own, I began to reflect on the meaning of the prayers so much that there was seldom a moment during the day that my thoughts were not filled with them. For the first time in my life I began to evaluate the things that I thought and the things that I was doing in terms of some ideal values which were indirectly suggested by the prayers themselves; and to-night, as I was praying, a feeling of tremendous relief came over me as I was able to say for myself the ideas which you had written in the last prayer which you gave me, and a longing to make those thoughts real in my own life overcame me. I believe now that I shall never be unhappy in any real sense again. I know I have a long way to go, but for the first time in my life I have been able to place a supreme value on something other than the external and superficial things that have always made up my daily experiences."

That woman is becoming one of the most beautiful characters and most finely integrated personalities that the writer has ever seen. She is gaining her soul by means of religious experience.

The foregoing case is an excellent illustration of how creative prayer can become a "balancing factor" in the life of a person who is subject to worry and anxiety. Bagby, whom we have quoted before, says: "It is perfectly clear that the exigencies of the average human life are such that almost every person must of necessity encounter many emergencies of a fear-provoking type which do not permit of rapid adjustment. In dealing with worry reactions which arise under circumstances of this particular sort, it is obvious that we cannot say that the difficulty arises from any defect of personality. For instance, when a young man who has not completed his education suddenly finds it necessary to undertake the support of his widowed mother and his brothers and sisters, worry is quite inevitable, and it is difficult to see how that reaction could have been avoided by even the most skillful training. It is true that many of the emergencies of life can be met by persons eauipped with what are called balancing factors.

"Balancing factors are activities to which the individual may devote himself in times of emotional stress for purposes of distraction and temporary reduction. Although this is essentially a process of repression, it is not at all maladjusting, because it does not prevent the occurrence of constructive thinking."[6]

Prayer also furnishes a basis for the release of energy—after conflicts have been resolved. Religious values have personal significance for the believer because they have already become personalized in the idea of God which that person has. These values and ideals become desirable, not only because lesser ones created the conflict which prayer helped to resolve, but because the pray-er normally seeks some new direction for his energy, less likely to produce conflict with its emotional tension. His positive affective attitude toward the source of those values which seem desirable furnishes the basis for a new integration of ideas and a new outlet of action.

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[6] Bagby, E., *Psychology of Personality*, p. 85. Henry Holt and Company, publishers, New York. Reprinted by permission.

If we turn to the life of the great characters in any religion, we find that the chief source of their power rested in their ability to discriminate between the essential and the nonessential, and to have a series of values on the basis of which they measured their experience. These values were largely qualities of character rather than quantitative aspects of life itself.

Jesus the supreme example of integration. A study of the life of Jesus reveals, as we have suggested, that he was perhaps the most normal person who ever lived. Normality is an ideal seldom reached by human beings. It is perfection rather than an approximate realization of average values. From the point of view of personality, as we have defined it, we can see clearly in the life of Jesus the way in which religion functions to bring about this normality of life. In many ways he was one of the most self-conscious and egotic men who ever lived. Imagine one saying with calm assurance, "I am the light of the world," "I am the bread of life," "I am the way, and the truth, and the life."

Here we have the epitome of consciousness of self. And yet it is a striking fact that one does not gain the impression that Jesus was egotistic. He never thought of himself more highly than he ought to think. In the midst of the most pressing and disturbing events he went alone into the mountains to pray, to recover his mental poise and his emotional balance. He was a great lover of people. He appeared at his best in those face-to-face contacts with all manner of folk. He was a free soul in the completeness of his social experience. For him there were no class distinctions, no social customs and conventions which bound him down. He was as much at home with a leper as he was with the rich young ruler. He was as socially poised as he sat at the table of his rich and wealthy friends as he was when he broke bread with his disciples in a little upper room. He felt as socially adequate as he talked with the woman taken in adultery as he did when in the company of Mary and Martha in their tiny home in Bethany. He could face the stern and fearful presence of the high priests and the rulers of the city with the same calm and assurance with which he talked to humble fishermen working at their nets. Old people found his presence a benediction, and children followed him and loved him.

Here we have a personality who was never absorbed or lost in the social life of his day. The supreme values of human life he saw in every human being. Potential godlikeness gleamed from the eyes and was in the hearts of all men. He was free yet balanced. There is no evidence in any of the records that he was ever unable to deal with the social situation. When the wine failed at a wedding, he could turn a social embarrassment into a triumph by the very genius of his understanding of social need. At the grave of his dearest friend he could bring calm and purpose as well as joy back into the lives of those who were bereaved by turning their attention and their enthusiasm toward the living of life itself.

Again we find that here was a life without anxiety, whose range of values was so adequate and whose perspective on life was so complete that the swift change of events never unbalanced him. Perhaps no more forceful illustration of this fact can be found than his method of dealing with the nature of his ministry. When faced with a problem of determining the best way in which he might be most successful in performing what he considered to be his life-work, he exercised that rare capacity to see beyond the immediate significance of things to the enduring and lasting values which they possessed. In what have been traditionally called his temptation experiences we find this capacity at work. Three possible ways of performing his mission, as he saw it in the world, constitute the three temptations. He might attract attention and stir up ancient enthusiasms in his people by committing suicide by falling from the pinnacle of the Temple. More than one man since his time has used this means of protest to stir up the emotions of people and jar them out of their complacency into dynamic action. Every one of these attempts have failed to have any enduring value. Jesus cast it aside because he saw that only a temporary effect would result.

Secondly, his people needed bread. Hundreds of people in Palestine were hungry. He might get a following by promising them food, by teaching them how to get merely bodily satisfaction, but he rejected this too. He realized that true nobility of spirit and passionate loyalty to high ideals would not be produced by merely the satisfaction of physical needs.

Finally, he was tempted to use force to gather about him hundreds of zealous and enthusiastic followers who would wield the sword and drive the enemy and conquerer from the land. What a fascinating possibility to be a Saviour of his people by overcoming their enemies and restoring to them the ancient glory of Israel! But he saw that force has no permanent value and victory achieved by force costs more in character than it is worth *and never has any permanent value.* The human race is only learning very slowly, and after much bitter experience, that he was right.

Instead of accepting any one of these three possibilities Jesus decided on an entirely different method of proclaiming his gospel and carrying out his mission. It was to be a method of daily living and of daily contact with all manner of men, and by act and word motivating them to accept the challenge which they found in the daily life they had to live, and to transform that life by finding within it the satisfactions which their hearts craved.

Jesus never shut his eyes to evil. He never denied that human nature was weak and fickle, but he never failed to insist that evil could be overcome and that human nature was as potentially strong as it was actually weak; that it was as potentially good as it might now be bad; and that the important and enduring things were those qualities of mind and heart which became an integral part of the lives of men who caught his vision of life and developed that faith in themselves to which he challenged them.

The integrating power of religion available to all. Just as the religious experience of Jesus created for him the supreme values which life and the living of it might hold for human beings, and just as his perspective enabled him to be free and normal in the truest and finest sense of these words, so also can religion contribute to the life of every one of us those values that will endure, and that capacity to live courageously and without anxiety, which are the marks of an integrated personality and an effective life.

CHAPTER VI

THE THERAPEUTIC VALUE OF RELIGION

Aside from its conservational and integrative value, religion may play an important rôle in the reconditioning and the reorientation of lives which have temporarily lost their balance and equilibrium. The therapeutic value of religion is most apparent in cases where conflicts have arisen which involve both rational and emotional factors, or where emotional instability and inadequacy result from causes psychogenetic in character. Moral and spiritual conflicts in which compulsive desires, not in harmony with social and ethical values, struggle for dominance are well known. It is exceedingly likely that almost every thoughtful person has experienced them at some time or other in his life. Such moral and spiritual struggle may involve the entire person, affecting the health and vigor of the body as well as the stability and poise of the mental life itself. Their chief seriousness rests in the fact that those desires which finally lose their dominance may merely become repressed, working havoc in the life of the individual in an indirect and sometimes subconscious fashion.

Typical cases of maladjustment. A young student came into my office one day seeking aid. He claimed that his whole college life was being wrecked because he could not concentrate on his work. He was restless, always dissatisfied with the things that he was doing, and never satisfied when he changed to something else. The quality of his work had fallen off considerably. He had lost weight, and said that he suffered from heartburn a great deal of the time. At night he dreamed very voluptuous dreams which usually involved women of uncertain character. Possessing a very fine moral sense, he was troubled with a feeling of guilt that such dreams should occur. Further questioning revealed that this young man had attempted to mix socially with the students during his first year at school, but found that the social pleasures were too expensive for him. Later he had sought social outlets in going to a public dance hall in the city. Here he had encountered some young women who were not his ideal type, but who offered some opportunity for social expression. Temptations to immorality in several forms presented themselves, which he repressed by staying away from the dance hall altogether. His present condition was, without doubt, due to the conflict between his need for adequate social outlets which were morally acceptable and his economic inability to meet them on the plane where they were found. Combined with this was a conflict between a desire for sex expression and a moral ideal which was inhibiting him.

Mackenzie[1] quotes a similar case. He says: "I was asked to see a young teacher who was very anxious to get his certificate but could not concentrate upon his work. There were various neurasthenic symptoms—restlessness, continuous headache, and the usual depression which was put down to his inability to work for his examination. As a teacher he was unable to enforce discipline, and this worried him greatly. When I went more deeply into his symptoms, I found that he had once or twice succumbed to an impulse to go to London; but he had no idea why he wished to go. He was exceedingly irritable with his father. Curiously enough, although he found it impossible to concentrate on books connected with his examinations, he could read for hours on psychology and remember what he read.

"Here only one set of motives was clear to consciousness—the motive to recover his health, to regain the power of work. As we talked over all his trouble with life, the hidden tendencies came to light. He had a certain physical impairment which was rather obvious, and this, as Doctor Adler has well shown, leads to a fear of being thought inferior, and not seldom to an overcompensating self-assertive tendency in behavior—a tendency which was very obvious in this case. Not a little of his desire to read all sorts of stuff was the outcome of this motive—

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[1] Mackenzie, J. G., *Souls in the Making*, p. 110. The Macmillan Company, New York, 1929.

what better way to compensate for his impairment than a display of knowledge? To go deeper still, the lad was psychologically fixated on his mother; there was a strong tendency to regress to the state of dependence. There was a history of masturbation and frustrated sex excitement. The impulse to set off to London at a moment's notice with no clear idea as to the object of his journey revealed clearly the strong sex repression which lay behind a great deal of his trouble. He had once been accosted on Piccadilly and was strongly impelled to let himself go; the desire was never faced; it was repressed. Indeed, he had almost entirely forgotten the incident, as was now manifest in the irrational impulse to set off to London in times of depression."

Each of the foregoing cases reveals a state of conflict. When these persons were shown the real conditions and mechanisms which underlay their superficial difficulties, they were in an excellent position to become reorientated. Doctor Mackenzie sums up his history of his report by indicating that his patient attempted to rationalize his difficulty by finding good reasons for objecting to "the religion which placed restraints upon the uncontrolled direction of impulse and emotion." In the first case quoted the young man turned to the very source of those moral restraints for a larger and more comprehending experience of himself and his conditions. Under the creative acceptance of these values and the deliberate effort to relate the limitations and possibilities of his life to some ideal pattern, he was able to sublimate his basic desires and satisfy his social needs.

Therapeutic applications of religion. The therapeutic value of religion in re-establishing harmony and unity in lives that have become emotionally unstable through fear, anxiety, worry, and the like has been recognized by medical men as well as by ministers and priests. Dr. William Sadler says: "Recently in the clinic we have thoroughly tested the therapeutic value of prayer. For certain nervous patients, the victims of worry and fear, we have often prescribed regular and systematic prayer. We have been astonished to discover the wide range of functional disorders, physical disturbances, and psychic difficulties which have been wholly cured or greatly helped by this simple procedure; and, to our utter amazement, some of the most remarkable cures were effected in the case of patients who frankly told us at the time we prescribed prayer that they did not believe in praying, that they did not have faith in God.

"Among the many patients treated by the therapeutics of prayer, the following case is cited as a typical instance: Mrs. B—, a widow with three children, had been coming to the clinic for several weeks and had been helped but little by our physical ministrations. One morning she said she was thoroughly discouraged; that she really thought she was going to lose her mind; that it would be useless to take more treatment. After listening again to her story, we talked to her for half an hour, telling her what a wonderful improvement she would make if she could get over the idea that her case was incurable, or that she was going crazy. We then ventured the opinion that we had a cure which would work in her case if she would only consent to try it. After thoroughly arousing her curiosity as to what the cure might be, and after securing a written promise from her that she would take our cure without question, absolutely and unquestioningly follow our directions in every detail, we proceeded to write out a prescription as follows: 'Three times a day, regularly at hours you select, go into the front room; pull down the blinds; place a chair in the middle of the room; kneel in front of the chair; close your eyes and pray from ten to fifteen minutes. Form your prayer into words; speak softly and distinctly. Pray about anything or for anybody you choose, except yourself. Under no circumstances must you mention yourself or pray for yourself; that is, you must not pray about your disease or your mental difficulties. You may pray for yourself in the sense of asking for spiritual help, but in no case must your nervous disorders be mentioned in your prayers. You are to do this for three weeks and then report to the clinic.'

"On receiving this prescription the patient began at once to explain that she had lost all faith in God, that she did not believe in prayer; whereupon we exhibited her written promise to follow our directions, and she immediately stopped all objections, giving us her word that she would do as we had prescribed. At the end of three weeks this patient appeared and reported that she had gained a complete victory over her mental difficulties; that she had gained five pounds in weight, was sleeping well, and her neighbors were beginning to speak of her rapid improvement. This patient reported that after the third day she was more and more strengthened, refreshed, and invigorated. The physicians in attendance at the clinic on this particular morning were profoundly impressed with the therapeutic power and possibilities of simple prayer, with its psychic value, independent of its spiritual province."[2]

Such an experience as the one just cited, coupled with many others, leads Doctor Sadler to say, "We are forced to recognize the therapeutic value of prayer, no matter with what system of belief or religion it may be associated. But we have spoken of prayer in this text with the thought of its being a part of practical Christianity. The author regards prayer as the master mind cure and Christianity as the highest and truest form of psychotherapy. There can be no question that the Christian religion, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and physical diseases."[3]

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[2] Sadler, William, *The Physiology of Faith and Fear*, p. 480. Thomas S. Rockwell Company, publishers. Reprinted by permission.

Prevention and cure of fear and worry. In every age the human race has suffered from the disastrous effects of fear and worry, but it has fallen to the lot of our present-day civilization to suffer in an unusual degree the direful consequences of mental strain and social anxiety. Someone has said that man is the only animal that makes himself ridiculous by worry. It is a type of fear which may take hold of even a healthy mind, though it is often also a sign of a pathological state of the nervous system. It is almost unnecessary to describe worry. It has many causes. Futile regret over past mistakes, past follies, and sins, the constant pressure of the uncertainty of life, economic and social insecurity, imaginary conditions which have little or no basis in reality—all these things and more besides cause worry and accentuate fear. "Worry is the one great shortener of life under civilization." "Worry is the shadow cast by man's moral and intellectual greatness." He alone can look forward and backward. He alone evaluates his past and anticipates his future.

Continued anxiety has a very definite effect on man both physiologically and psychologically. It affects his circulatory system, lowers the vital resistance, retards, modifies, and changes the glandular secretions; in general, produces fatigue, affects digestion, and generally disorders and injures the body. From the point of view of the mental life, fear, worry, and continued anxiety create conflicts, cause a tendency toward disassociation, tend toward the development of unsatisfactory defense reactions, the development of complexes, and sometimes they eventuate into definite pathological symptoms.

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[3] Sadler, William, *The Physiology of Faith and Fear*, p. 484. Reprinted by permission.

Any experiences which have the disintegrating effect, both physically and mentally, that worry, fear, and continued anxiety possess are certainly dangerous. They threaten the happiness of life, wholeness of mind, and unity of personality. A person so troubled cannot lead a purposeful and a dynamic life. He has a negative effect on his fellows and is a misery to himself. To such folk religion comes with its healing and recreative power. As a valuing attitude it makes possible a resolution of conflicts and a perspective from which the problems and experiences of life are seen in their wholeness and entirety. It substitutes faith for fear, a courageous facing of reality for distracting fixations on nonessentials. It provides moral imperatives as well as mechanisms through which moral and ethical ideals may become active in the life that they have to live.

The healing power of faith. Doctor Osler once said: "Faith is a great leveler of life. Without it man can do nothing; with it, even with a fragment as a grain of mustard seed, all things are possible to him. Faith is more than belief. To believe a thing is merely to accept it by our reason. It calls for a complete and unconditional surrender of one's whole body, soul, and spirit to the idea or thing which is believed in. Faith, of necessity, must further include the idea of obedience to that which it accepts." Principal Jacks has defined faith as "reason grown courageous." Faith of this kind has great motive power. As it dominates the individual, it harnesses the mental capacities and controls the body.

Doctor McComb says: "If we regard faith simply as a psychical process or mental attitude, history and experience alike testify that it has healing virtue. Not only does it form an indispensable factor in various healing cults from those of ancient Egypt and Rome to the mesmerism of the eighteenth century and Christian Science, the spiritualism and the ecclesiastical pilgrimages to this or that sacred shrine in our own time, but it may be said to enter into all modern scientific psychotherapy. What, indeed, is psychotherapy at bottom but an elaborate system of suggestion, and what would suggestion avail were it not met with trust on the part of the sufferer."[4]

Faith has this healing power because of the fact that human beings are physiologically put together as they are. The processes of the body are controlled by nervous systems, the central and the autonomic. The central, or cerebro-spinal system, controls all voluntary and conscious activity. The autonomic controls the involuntary processes such as digestion, circulation of the blood, and other biochemical functions. Emotional activity affects the autonomic system. Fear disorganizes and paralyzes the delicate machinery of the autonomic system. Faith produces a type of joyous emotion which has positive rather than a negative effect on the body. It energizes rather than inhibits; it relaxes rather than strains or tenses the organism.

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[4] McComb, Samuel, *Religion and Medicine,* Moffat Yard and Company, New York, 1908.

Faith tends to further and maintain the basic equilibrium of the body, releasing energy in active participation in activity rather than in withdrawing and retreating behavior.

How faith acts. Religious faith which is consonant with man's intellectual and spiritual capacities has an even more creative and reintegrative effect on the individual because it swings the rational and æsthetic capacities of man into the general integration of activity. It furnishes glowing and challenging ideals which have already been personalized in the life of an ideal person in whom the person believes and like whom he seeks to become.

In the Christian religion this figure is Jesus. "In his suffering, in his teaching, in his compassionate activity as the healer of the souls and bodies of men, in his entire person as the embodiment of all those qualities which are most divine, yet most human. Trust in such an embodiment of ideal values draws together the scattered forces of the inner life, unifies the dissociations of consciousness created by guilt and remorse, soothes the wild emotions born of sorrow and despair, and touches the whole man to finer issues of peace, power, and holiness. By the sweet constraint of such faith the jarred and jangled nerves are restored to harmony. The sense of irremediable ill disappears, and hope sheds her light once more upon the darkened mind."[5]

The faith attitude is integrative and has therapeutic value because it transcends mere suggestion in which the individual is the passive recipient of ideas as well as autosuggestion in which the individual merely recites ideas which constitute intellectually acceptable conditions of action and thought. Faith attitudes produce a state of mind which is essentially active. Faith has a conative aspect as well. The whole mind is active, and the experience is accompanied by an emotion under which one desires to give oneself up completely to the idea for some reason or other.

Certain religious acts, such as private prayer and public worship, have a tremendous value for human beings whose personalities lack that wholeness and unity which they need.

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[5] McComb, Samuel, *Religion and Medicine*, New York, 1908.

When rational and emotional conflicts have resulted in the blocking of normal adjustments to life situations and in inhibiting activity which would relieve the tension and promote a new integration of feelings and ideas, religion may through the mechanisms of prayer, worship, and confession not only lay bare the source of the difficulty and reveal the nature of the conflicting tendencies, but it may also bring about certain processes which will effect a new unity, re-enforce the will, achieve balance and wholeness of life, as well as promote that harmony itself. William James defined conversion as "that process gradual or sudden by which the self, hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities."

A personality reconstructed by religious ideals. Certain forms of emotional inadequacy, such as some feelings of inferiority with their attendant emotional negativisms and their tendencies to substitute fantasy and wish fulfillments for actual achievement and dynamic living, have also been treated effectively through religious faith and exercise. One such case stands out vividly in the writer's memory. Life had dealt severely with a young man who, at the age of twenty, was already in full retreat before the onslaught of his environment. As a child, orphaned at the age of six, he had been given few of those experiences which make for a happy childhood. His foster parents were unloving and severe. As an adopted child he looked upon as inferior to their own children. He made to feel this in many ways. His efforts to gain love and approval were thwarted; his successes robbed of their satisfactions. He became adolescent the conviction that he was expected to fail, that he inferior and hopeless. At fourteen he ran away from home. Being rather underdeveloped and timid, his efforts to make his way were easily turned aside. In order to appear competent and brave before his companions he took part in a robbery, was caught and sentenced to two years in a reformatory. He returned to the world more crushed and defeated than ever. When alone he dreamed of the things he would do, the brave, daring experiences he would have; but when with the men around the wharves, he was just a victim of their derision and the butt of their jokes. At twenty he was a ne'er-do-well, maladjusted and inferior. One day he was picked up by a Y. M. C. A. worker who pitied him. The sympathetic secretary gradually got the boy's story in all its detail. Without knowing exactly what he was doing, he told the young fellow that from a Christian point of view he was worth a great deal, that in the eyes of God he had great possibilities. Other conversations followed; little by little a belief in himself developed as his conviction that he mattered to someone grew. His interest in the personality characteristics and life of Jesus developed. New loyalties demanded new interests and extra efforts. Under the growing faith in the friendliness of the Master of Men, his life took on a new character; his crushed and defeated appearance changed to one of rising power and confidence. As a child of God he was something; as a Christlike man he would be superior. The result was a made-over personality who overcame the handicaps of his youth, who completed high school and college in six years, and who now spends a creative and effective life in serving and helping other men.

Recently the writer has observed this reorientation going on in a young woman who had developed a very definite feeling of inferiority during her adolescent years. She had been the least attractive child, from a physical point of view, in a family of four children. Her two sisters had been given the social spotlight and had enjoyed the pampering and the attention which their parents had showered upon them. The unattractive daughter had been left to her own devices and suffered much emotional and mental anguish from the treatment of her parents. She had endeavored to compensate for this by doing exceptionally well in school, but since this brought little approval from those from whom she desired it, her efforts in this line were reduced. At first she tried many other methods to get attention and affection, which failed. Then by doing certain things which were not socially approved she at last got attention and censure. This was a two-edged sword; it hurt as it satisfied. She was severely disciplined. Her mother continually complained that she was a bother without having any promise, and her sisters were unintentionally heartless in their treatment of her. She did have real mental ability and was not exactly ugly. Her inadequacy came by contrast rather than from an actual condition of organic inferiority.

Finally, her parents sent her to college. A new environment and a new personality, they thought, might have some value. In this they were mistaken. The feeling of inferiority which had been developed during those adolescent years naturally remained. There followed two very unhappy years. No sorority invited her into its fellowship. Lacking social contacts, the social life of the college was something outside of her experience. Her interests in literature furnished her an outlet for her emotional life. In company with the imaginary characters of fiction, she lived a glamorous and romantic existence. Gradually the irritability which her failure to succeed socially had aroused subsided. She became content to spend hours in fantasying and daydreaming. With growing reluctance would she take the time to eat and care for herself. Her contact with the actual world in which she lived was slowly but surely being lost.

A year ago she entered one of the writer's classes as a student of psychology. She was hopeless, it appeared—

always good enough to get by, but never interested enough to do a superior piece of work. When called into a conference her answers were monosyllabic. Her attitude was distinctly an unco-operative one. In an effort to get beneath this apparent indifference certain responsibilities were placed upon her. She was praised before the class. Under this stimulation the girl became more co-operative and gradually told me her story. Remembering how my friend had gained a new life through the exercise of religious faith and works, I sought to interest her similarly. Through a series of carefully worded prayers she was gradually given a new perspective about her ability and possibilities. She began to find real emotional and social satisfaction from attending the early morning mass at a nearby Episcopal church. Self-pity ceased to be satisfying. She took a more hopeful attitude toward life. Because she smiled more and seemed happier other students became friendly. As a final effort the writer made it possible for her to become a member of a small society of young people connected with the church. Tangible tasks had to be performed; social contacts were made; a new life for her outside of herself came into being.

Very slowly but surely this girl is finding the way to normal and healthy satisfactions. Her studies have improved. Most of her negativism has disappeared, and, above all, she is making a very effective and intelligent adjustment to her environment. In this reconstruction religion has been an important factor. It matters little whether these religious exercises and experiences are considered merely as mechanisms or as ends in themselves. The fact is that as religious exercises and experiences they have played a dominant and leading rôle in the salvaging of a life.

Therapeutic use of religion in severer cases. A further word must be added concerning the service which religion may render in cases which need the aid of the trained psychotherapist. Many forms of disintegration occur in which the basic causes are not directly known even to the sufferer. They may be deeply embedded in his subconsciousness where only skillful probing can reach them. In such cases as these, religious exercises can be of little therapeutic value—at first. The submerged mechanism has to be brought to light. The patient has to become intelligently reflective about his condition and have a sense of the problem which involves his whole personality. When this has been done, then a process of reintegration naturally takes place. It is at this point that religion may again enter the scene. The re-establishment of a harmony and a unity within a man's life can be completed only when the patient has some central and unifying principle as a guide and some master sentiment as a basis of motivation. "Religion alone can give ultimate sanction to a moral ideal; it alone can offer a sentiment which has no boundaries, and which can give expression to every tendency in man—the sentiment of the kingdom of God."[6]

After psychotherapy has exposed the hidden conflicts and uprooted the submerged mechanisms which caused the disintegration, religion may step in to give value and meaning to man's attempts at personality reconstruction, to place at the center of his life a glowing ideal which in its attainment will involve a creative and complete expression of every capacity he possesses, and to develop his sense of unity and wholeness without which life is but a running about.

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[6] Mackenzie, J. G., *Souls in Making*, p. 242. The Macmillan Company, New York, 1929.

CHAPTER VII

THE CHURCH AND RELIGION

For so many generations men have associated religion with the church that it is quite difficult for us to think of the two as separate now. There is a natural relationship here. The church as an institution or a fellowship has been the objective expression of man's religious striving. Its sanctions have grown out of man's needs, its power from the very tendency of man to give social validity to his aspirations and ideals. Through the stability of the church as an institution men have passed on their religious heritage from one generation to the next. As a part of the social environment of each generation the church has become the accepted medium through which the individuals of that period have attempted to express their deepest longing for reality and to find that assurance and stability upon which they could happily build a life.

A peril to the church. This situation has had its advantages and its perils. Without the church it is hard for one to imagine how the spiritual and moral discoveries of the race could have gradually accumulated—a priceless heritage—for men to-day. However, one of the great perils has been that the church might become an end in itself rather than a means to an end. As an institution it might stand as an object of worship rather than a way to God. As a social power it might insist on its own significance as a basis for loyalty, demanding service from men rather than being an essential servant to the needs of humanity.

This peril has continually threatened, and to a great extent overtaken, the church. Roger Babson once wrote, "A study of history shows clearly that churches have prospered when they have given a motive for man to be religious." It may be more truthfully said that the churches have prospered when they have been of the greatest service to man. The trend of our day is very uncertain. Whether a religion of the spirit can be furthered by allegiance to the church as it exists at the present time is a serious question. There are voices raised both affirmatively and negatively.

In the meantime certain factors may be the determining ones.

The church must serve. Human needs remain fundamentally the same from generation to generation. The quest for a unified life whose radiance and vibrancy depend upon an inner spiritual balance as well as an adequate social adjustment is still the essential quest of man. Murphy comments: "The integration of man's inner life involves certain integrations of his environment, of his world, including his fellows and his societies, unifications of himself with his world, and of his world with himself. The highest forms of unification appear to be those in which the utmost variety and richness of the personal life are accompanied by the closest unity or harmony with the ultimate Reality, which is moral and spiritual, and, in some sense, personal. The quest is unending; but with each successive and ever richer, more differentiated unification, there is an attendant happiness or peace."[1] The church must meet, in some measure at least, this need. Regardless of its minor obligations, this major responsibility faces the Institution. May we anticipate the day when the church will speak with a single voice as to the road men may best take to pursue their quest and accomplish its purpose? The answer rests in another question: Can the church lose sight of itself? Can it forget that it is a mass of machinery into whose gaping maw the life of its generations must go if it is to be maintained as an institution, and again become a fellowship of men and women and little children walking a common road and sharing it together? May the church actually become, in spite of its obvious and sometimes hideous paraphernalia, that which Charles Rann Kennedy described when, in his play, "The Servant of the House," he has Manson, the Indian butler, say: "I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never *see* it at all. You must understand, this is no dead pile of stones and unmeaning timber. *It is a living thing.*"

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[1] Murphy, John, *Primitive Man*, p. 332.

"When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!"

"The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades, and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness, sometimes in blinding light; now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the nighttime one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead."

If this ideal expression could become the vital principle, the tangible conception of the church to-day, there would be less frantic institutional manipulation, fewer stupid theological controversies, and a great reduction of false as well as narrow competition with other social institutions. As the church envisages itself, not as a machine, but as a fellowship through which men might reach that experience of God as the "Homeland of Values," the end of their passionate pilgrimage, the limiting effects of creeds and denominations and rituals would pass away; for "if God be the Homeland of all spiritual values, there is no exclusive road to communion with God which is the monopoly of any one institution or sect or school. All roads of the spirit lead to him."[2]

Nature reveals a way. This fact has become increasingly apparent to those who have sought to discover the sources of spiritual power available for man's use. To modern man, no less than to the ancient psalmist, "The heavens declare the glory of God." The beauty of nature as it is revealed in bursting buds and flowing streams, in all the color of mountain, desert, and plain, offers to the sensitive mind and discerning spirit an approach to values vaster and grander than words can express or thought completely encompass. A mystic sense of unity and fellowship with the world as a live and vital companion, a cosharer of that inner divinity which man is conscious of when most susceptible to the influence of values which are not tangible and realities which are not seen.

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[2] Leighton, J. A., *Religion and the Mind of To-day*, p. 286. New York, 1924. Reprinted by permission.

Science is a road. Our day is one in which knowledge has made great inroads on ignorance and superstition. Science reveals the regularity of nature and the naturalness of man. The intimate study of atoms and planets, amœbæ and men, has tended to emphasize the internal relations upon which the whole cosmic scheme depends. Men have come to a new knowledge of values and a new conception of God by following this road. It promises even more in the future. In its broadest sense science reveals the enduring character of those relationships upon which the human venture depends. Truly, the fellowship of men of likemindedness, intent upon the further search for reality, constitutes a church not limited to one generation or a single dogma, but possessing a continuity and a character which give it enduring significance.

Humanity itself a revelation. Science has revealed the close kinship of man with the rest of nature. Humanity is a part and a parcel of the universe. Its travail and its struggles are but reiterations of earlier movements out of which it emerged. Looked at in perspective, the upward evolution of the human race is a majestic spectacle. Man has sought continuously to build a social and rational cosmos, to discover the meaning of the world and his place in the universe. Individuality as a fact has mingled with a consciousness of social relationships as an interdependent condition upon which its most complete expression depended. It is in this realm that social and spiritual values have been given their most tangible expression. In a very real sense man's striving has revealed his need for fellowship with his own kind and with that reality behind phenomena which he senses to be like the ideal values which would make perfect his own wants and desires. Throughout the long day of human history certain bright and challenging spirits have expressed for man his vision of ideal values and made tangible in forms of conduct and ways of living the direction which, at his best, a human being might take in order to reach the land of his heart's delight.

Gradually this ethereal vision of individual and social perfection has wrought concrete changes in human relationships. It has made possible the spread of justice and good will. Men have become crusaders for human holiness and beauty. The passion for truth has made some adventurous, while others have alleviated human suffering, increased understanding, and become ambassadors of good will. In our own time there are many who feel that we are really more than business men, housewives, lawyers, mechanics, laborers, and physicians. We are also priests and prophets who carry the torch of life in the proud procession of eternal things. We have come out of the darkness and bleakness of eternity as dreamers, lovers, haters, creators, despisers, companions to forest ferns, sea birds, and evening stars, all joined together by a universe that travels onward into the future. The Homeland of Values which we seek may not be reached, but with each new insight into reality, with each new adventure in human understanding, with every effort toward things which promise beauty and truth and goodness to us and our fellow men, we journey nearer that goal.

As humanity moves on, it will progressively reveal in its own history that which it seeks, so with high courage we may bravely sing with Whitman:

"Sail forth, steer for deep waters only,
Reckless, O Soul, exploring, I with thee and thou with me;
For we are bound where mariner has not yet dared to go;
And we will risk the ship, ourselves, and all."

Wherever we find men banded together in sympathy and understanding for purposes of enriching their own lives and furthering the achievement of social purposes, as well as ideal goals, there is the church in its most significant and enduring form; there we find religion as life in the process of becoming more abundant. It is obvious that such a conception as this serves only to enrich our traditional ideas rather than reduce them to something less worthy of human support and loyalty.

The threat of institutionalization. The peril of mechanical institutionalization which faces the church is greater than ever before because of the peculiar emphasis on institutions and things which characterizes the period of human history. While the mystical element in all human experiences of value is not lost in our modern times, our efforts to analyze all experiences into simpler elements, through the use of the category of reduction and the convenient but misleading "nothing but" principle, result in a very incomplete and unsatisfactory description of that which constitutes value as an isolated element of experience. Expressions of value are essentially the essence of a system of experienced relationships rather than an element within them. As Leighton points out, no one can fully analyze or explain away on purely theoretical terms the beauty of a landscape, a painting, a noble friendship, or a great love. No more can we divorce moral values from the conduct in which we discover them, or spiritual values from acts and aspirations which make up the ideal striving of a human life.

But it is generally admitted that there is a marked tendency to do this very thing. When it is definite and concrete, we often accept the idea of a part's being equal to the whole, or, in fact, its being the whole; especially is this true when that which constitutes the whole is less definite and tangible. So we have been guilty of identifying the church and religion, Christianity and the religion of Jesus, social regulations and morality. In each case the concrete object assumes the significance of that larger reality of which it is a part.

Our experience of values has become further hampered by our tendency to think of a value as one of the elements which make up a complex pattern of experience or reality rather than a quality which the totality possesses because of the peculiar arrangement or organization of its parts. Here, again, certain principles of scientific method applied to religion and the church have led us astray.

Religion has been looked upon as made up of a number of parts or acts or experiences. The church has been considered as an institution made up of a combination of people, buildings, forms, beliefs, etc. In both cases, value is added as an element which contributed to the whole rather than as a particular quality of the totality inherent in it because of the fashion in which various elements combine to make for unity and meaning within the pattern itself.

We are in danger of lowering the quality of the values which we conceive as ideal and worth striving for because of this tremendous preoccupation with things.

"Man has never stood in greater need of the immediate sense of the Divine in experience, of the presence of God in his life, than he stands to-day. 'The world is too much with us; . . . getting and spending we lay waste our powers.' 'Things are in the saddle and ride mankind.' We have invented a multitude of wondrous machines to give us more leisure to possess our own souls. And we have less leisure! We have no time to get acquainted with the deeps of our own nature and with God. We run to and fro on the earth. We are cumbered with much serving. There is not time or quiet, amidst the ceaseless whir of the machinery and the relentless march of the hours, for thoughtfulness, for contemplation. We need greatly to 'loaf and invite our souls'; to feed our spirits with the enduring values 'in a wise passiveness.' Western civilization, especially in America, is in imminent danger of losing its soul entirely in the clatter of the machineries and organizations, the busy and vociferous nothings, in which it is engrossed. We are offered, as explanations of individual and social ills, all manner of crude and exaggerated psychologies and sociologies. If the half of these were true mankind would long since have gone down into the pit and been forgotten as an insane aberration of nature. In place of thoughtfulness, meditation, and worshipful communion with the Perfect we are offered for remedy all sorts of patent nostrums, from psychoanalysis to the latest brand of socialism. We must begin from within and first cleanse the inside of the cup with the pure and healing waters of thoughtful and reverent meditation. What shall an individual or a civilization give in exchange for its soul? The only real cure for the ills of our civilization is the renascence of that sense of communion with the Perfect by which alone the soul is lifted out of the whir of machinery into the presence of the Eternal Values.

"The central function of religion is now, as always, to bring man out of his weakness, his strife with himself and his fellows, into the strength, the peace and harmony, *the integration of his life-impulses*, which he can get only in communion with the Eternal Presence. This, and not to serve tables and run organizations, is the supreme work of the church and its ministers."[3]

It is inevitable that such a fellowship will have some objective form. In their proper place, buildings, programs and officials are not only essential but significant. One of the hopeful signs of the times is the striving after beauty in the architecture of church buildings and in the forms of worship of the church services. In this our new art is being refounded on the old. The part that art is to play in the rebuilding of an ideal church can hardly be estimated in words. As Cram says, "Of all arts the one that is destined to do the greatest work is architecture. Why this is so, I confess I do not know, but so it has been in the past. There is some strange quality in architecture that makes its spiritual efficiency dominant over other arts. Music is more poignant, painting more human in its appeal, while each art in its turn exerts some special influence beyond the province of others. Architecture binds them in one, harmonizing, controlling, directing them, and lifting them up in a great structural Te Deum.

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[3] Leighton, Joseph A., *Religion and the Mind of To-Day*, pp. 290-91. D. Appleton & Company. Reprinted by permission.

"A perfect church within whose walls is passing the ordered pageantry unnumbered generations have built up in beauty, and through the seven arts, to do honor and reverence to the Creator and Redeemer of the world, is the greatest work of man."[4]

In such a church men and women may come from the hurrying, hustling life into an atmosphere of peace, from the feverish, glaring turmoil of the daily battle. They may come into the shadow of a beauty which symbolizes a still more enduring loveliness and find rest for their souls. In a moment of spiritual relaxation they may become morally and spiritually refreshed. Emotional turmoil will subside; the ugliness of life may become less effective to mar and bruise men's souls. The mental bewilderment attendant upon adjusting to a world whose shifting complexity men can scarcely grasp will give place to a valuing attitude which brings new intellectual insight. Caught up by the beauty apparent, men will, for a moment at least, glimpse that enduring beauty which lies at the very heart of reality itself. Pride of intellect that would not yield to intellectual attack will fall. Striving yet divided personalities will become whole. Social differences will appear irrelevant when men in an atmosphere of beauty seek the truth which will make them free.

That this is more than an idealized fantasy can readily be proven. Go at noontime any day to those beautiful cathedrals which are beginning to grace our land and see, in the shadows standing, in the pews kneeling, men and women gaining in an environment of beauty new poise, new strength, new courage, to carry on.

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[4] Cram, R. H., *The Ministry of Art*, p. 243. Reprinted by permission of Houghton Mifflin Company, publishers, Boston.

The pastor as a "cure" of souls. The function of the clergy is another pivotal matter in the determination of the future of the church. Truly, they must be the servants of all. There must be a selflessness about their ministry, a broadness in sympathies, a depth to their understanding, if they are to be equal to the demands of our time. Prophetic voice and priestly function must be combined with a pastoral technique, if the modern minister is to serve the present age.

In olden times the priest was known as a "cure" of souls. May he not again assume this tremendous and important function? As a pastor and a shepherd of a flock may he not again consider the salvaging and the building of souls as his major function? Instead of being tied down to purely administrative tasks and harassed by executive details, may he not again perform a pastoral ministry? "Real pastoral work will always be more than formal visitation; it is more than spending pleasant evenings occasionally with the richer members of the parish or looking in to see the poorer members." Everywhere one goes there are people troubled with fears and harassed by anxiety. Hardly a home but has its members who are unhappy because of emotional or moral conflicts. Every human being is in the process of making a life. If he cares to take the time to study human nature, to understand the ways of human behavior, to know the scientific findings with regard to mental and emotional disorders, every minister may become a source of aid and help to his community.

Of course no minister can take the place of the trained mental hygienist and psychiatrist, but cases which have developed to the extent that these experts are needed were once very minor emotional difficulties which the understanding pastor could have observed and cured. He can bring aid which will prevent emotional disorders from becoming dangerous; he can help men and women recover emotional balance and gain a new outlook on life when they have been grieved and shocked by the loss of loved ones or overcome by economic and social disaster. Unfortunately, most ministers are too busy running here and there to gain that poise and balance of life themselves which makes people trust them and willing to confide in them. The very tendency to break down the distinction between priest and laymen on the part of the clergy themselves has made it exceedingly difficult for people to use the minister as a medium through which they may come into direct relationship with those powers in whom they believe and whose aid they may seek. Furthermore, there is a great danger that the very lack of knowledge on the part of the minister of mental mechanisms and the principles of mental hygiene will make him ineffective even though the people may in their need come to him.

There is a crying need to-day for a pastoral ministry that understands human nature and human needs, that can do more than mouth words or mildly admonish when people are in trouble. If the ministry would only discover that Jesus himself carried on a pastoral ministry! If they would only try to know human nature as he knew it!—and with the help of modern knowledge they should know it even better. The church would gain a new vitality if its leaders would catch a vision of what the present possibilities are.

It is most encouraging to observe that there is an increasing number of men who are alive to this tremendous service, which will meet so happily the needs of many people. In an article entitled "A Life Adjustment Center,"[5] W. P. Shriver quotes Professor Arthur E. Holt: "It is our belief that we have come to the time when we must take with new seriousness the ministry of the church to the individual. The social workers have already preceded us and have developed 'case work' into a science. Long ago the church entered this realm in what was known as personal work. We have the faith to believe that our ministers in their daily work with men are still helping men and women to right themselves in the daily struggle. We believe that our religion is rich in resources for personal restoration and that many of our ministers are doing important work in this field." And he continues to say: "But the increased tension of life in our modern cities, and the new knowledge being gained in psychology and the ways of human behavior, lays upon the church and its ministers a new responsibility.

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[5] *Pastor's Journal*, March, 1930.

"An inventory of practically all city parishes will yield:

Lonesome folk.
Old age which is out of touch with life.
Unadjusted youth.
Persons making vocational choices.
People who are vocational misfits.
The handicapped—by poverty, blindness, deafness, lameness.
Chronically ill persons.
Egotistic persons.
Fearful, skeptical persons.
Materialistic and commercially-minded folk.
Persons suffering from maladjustments in the home and family life."

The older passion to save men's souls has gone long since, because the old convictions about some future life have disappeared. For a time the vitality of the ministry has been sapped through the demands of the machinery of the institution to which they are related. Busy about many things, the clergy have lost the spurt of spiritual vigor.

Here in our day is a new basis for an old passion. The minister as a pastor may come to the aid of men and women who are in the process of becoming souls. Here is the thrill of an ancient striving—the delicate yet masterly experience of furthering men in their essential quest. Let the minister intelligently approach this great task with new tools and modern understanding and the dynamic power of an earlier day will be regained. Lives will be made over for happier and finer living, here and now. Happiness and loving kindness will pervade people's lives, and the highest meaning of the kingdom of God will be realized.

The final factor upon which the church's future depends is its program. Here, again, we find the conflict between activities which foster the institutions and activities which meet human needs. At no point is this conflict clearer than in the program of religious education. Great differences of opinion exist as to the purpose and goal of religious education. For the most part the difficulty lies in the determination of ends it shall serve. Shall it be used to further intellectual acceptance of historic dogma, or as a medium through which the growing vibrant life of youth shall be furthered in its pilgrimage toward that unity of life in which beauty, goodness, and truth become integrated in a Christlike personality?

In the literature of this field a clearer note is sounding than at any time in recent years. The program of religious education should be thought of as a mechanism through which the creative unfolding of a life should have continuity and permanency. In the words of George Herbert Betts: "Make religion an integral part of the child's education throughout the whole period of his plastic development. Build religious concepts, attitudes, and habits into an expanding life from the first, so that they may become an inseparable part of the structure."

As for the remainder of the church's program, less certainty is evidenced. The attempt to compete with other social institutions still persists. Narrow moral and ethical considerations often inhibit programs which would offer to many folk social opportunities which under present conditions they are forced to seek in environments which are neither physically nor morally healthy.

A complete envisagement of the program of the church in terms of the satisfaction of the basic needs of the people which it should serve is not yet an accomplished fact. It may be that narrow and poorly enlightened self-interest will yet dwarf and limit the possibilities of the church's program, but this is not likely to be the case.

Ideally, the church's relation to the religious life of people is clearly defined. We believe that it can do more than any other institution toward enabling people, as they grow from childhood to maturity, to face reality with courage, to be fearlessly critical of themselves, to live without anxiety, to enjoy a happy and creative quest in which each new horizon gained will make life richer, yet more unified. Men still crave a rich, abundant life; and the church must do all that it can to aid them in gaining it.

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It has been impossible to arrange for bibliographical references at the end of each chapter. The conclusions reached in each section rest upon such a wide range of sources. Consequently, the accompanying bibliography is significant when taken as a whole, but no one volume contains more than a suggestion of the basic ground upon which this book was written.

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